This is the 48th Special Monthly Edition which fair-minded non-Catholics will be anxious to peruse.

OUR SUNDAY VISITOR

ON THE LAST SUNDAY OF EACH MONTH OUR PAPER FEATURES ONE SUBJECT, WHICH INTERESTS THOUSANDS OF AMERICANS. IF IT COMES TO YOU, A FRIEND HAS ORDERED IT SENT.

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"These are they who come out of great tribulation"

--APOC. 7, 4.

CATHOLIC MARTYRS' NUMBER

The Thrilling Story of Martyrs of Japan

(By the Bishop of Salford, in No. XXXIII, C.T.S. Publications.)

The first Japanese converts to Christianity were a fugitive named Anjiro (or Han-Siro) and his servant, who were received on board his ship by Mendez Pinto, a Portugese navigator, on his second voyage to Japan in 1547. Taken to Malacca, the two Japanese there made the acquaintance of St. Francis Xavier, who was intensely interested in the two fugitives and in what they had to tell him of their country. He took them with him to Goa, where both were instructed and became Christians, Anjiro being baptized under the name of Paul of the Holy Faith. From the moment of his meeting with Anjiro, the idea of a missionary expedition to Japan took hold of St. Francis' soul.

It was not until 1549 that Francis was able to undertake his great task—the evangelization of the Island-Empire. On April 25th he embarked at Cochin for Malacca, whence, on the Nativity of St. John the Baptist, he sailed for Japan "on board the ship of a heathen merchant, a Chinaman." The voyage lasted seven weeks, and a most interesting account of it is given by Francis himself in his first letter from the place of his arrival. He had with him the two Japanese, Anjiro (otherwise "Paul of the Holy Faith") and the latter's servant, Father Cosmo de Torres, and a lay brother, Joao Fernandez.

First Successes.

The port of "Cagoxima"—*i.e.*, Kagoshima, where they landed,—lies upon the deep inlet which indents the southern extremity of Kyushu, the southernmost island of the archipelago. It was at the time the capital of the principality of Satsuma. The first successes of the saint and his companions were truly gratifying.

"The nation with which we have had to do here," wrote Xavier, "surpasses in goodness any of the nations lately discovered. I really think that among barbarous nations there can be none that has more natural goodness than the Japanese."

St. Francis Xavier stayed little more than two years in Japan. He and his companions laboured successfully at Hirado, Hakata, Yamaguchi, Kyoto, and Bungo, though with very varying success. The Prince of Satsuma himself became hostile, influenced by the jealousy of the Buddhist bonzes. At Yamaguchi the mean and forlorn appearance of Francis caused him to be driven out of the city with obloquy. Yet his two years' stay in Japan produced an indelible impression. The Church of Japan was securely founded, and from the sweat and tears of its first great Apostle there sprang that glorious harvest which was destined to ripen in an incredibly short space of time. St. Francis Xavier left Japan in the November of 1551.

The following half century marks an epoch of marvellous prosperity in

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The Franciscan Friars Minor as Martyrs

(Marian Nesbitt.)

We have seen how, from the very foundation of the order, the sons of St. Francis went forth as missionaries not only in the countries of Catholic Christendom, but to the most distant pagan lands, where, amid incredible difficulties and dangers, they labored unceasingly and with marvelous success.

We know that when St. Francis Xavier reached India he was received by the celebrated Franciscan, John of Albuquerque, archbishop of Goa. The Friars Minor "had already been there fifty years and had everywhere founded churches as well as colleges for the education of youth." Both in the thirteenth and the fourteenth centuries they had traversed the East Indies on both sides of the Ganges. They had gone through Persia, China, and Thibet, preaching the Gospel of Christ and establishing flourishing missions in those vast areas where hitherto heathen darkness had reigned supreme. It is curious and interesting to us who live in this twentieth century, to note that they reached these far-off lands "by way of Constantinople—the only one then known," and the one taken by Blessed John of Montecorvino, Blessed Odoric of Pordenone and others. But when, in the fifteenth century, Vasco da Gama rounded the Cape of Good Hope, after discovering the Azores, Cape Verde, and so forth, the Friars Minor of the Observance followed soon after him along this quicker and safer route, evangelizing as they went the recently discovered islands, and, on reaching India, consolidating the missions of their order, and preaching in China, the Philippine Islands and elsewhere.

The point for us, however, is that as from the beginning they had gone forth boldly to carry the torch of truth to the infidel nations, so, too, had their efforts from the commencement been baptized in their blood—the blood of the Franciscan martyrs which has been poured out in each succeeding age.

As early in the history of the order as 1220, when St. Francis himself was still with the crusading army before Damietta, Saints Berard, Peter, and Otho, priests, and Adjutus and Accursius, lay brothers, laid down their lives in Morocco. They had been destined for this mission by their seraphic father, who had blessed them ere they set out in the following words: "May the blessing of God the Father descend upon you, as it did of old upon the Apostles. May it accompany you, strengthen you, and console you in tribulation. Fear not, for God is with you. Go, then, in the name of the Lord who sends you."

St. Berard was a member of the ancient and noble family of the Leopardi, and had received the habit from St. Francis himself. He was well versed, we are told, in the Arabic language, and had already won for himself no small reputation as a preacher. St. Peter also belonged to a distinguished family in Tuscany, where his ancestral home may still be seen. He

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List of Catholic Martyrs Under Queen Elizabeth

(By the Rev. Frederick George Lee, D.D., Protestant, in his "The Church Under Queen Elizabeth," pp. 347-357.)

Note: Where not otherwise indicated, all the following were hung, drawn, and quartered on the dates given, in accordance with the barbarous penal laws against the Catholic religion in force during the days of "Good Queen Bess" and for more than a century thereafter. Most of the executions were on the infamous gallows at Tyburn, England. Most of them were also cruelly tortured.

Cuthbert Maine, priest, Nov. 29, 1577. John Nelson, priest, Feb. 3, 1578. Thomas Sherwood, scholar, Feb. 7, 1578. Everard Hanse, priest, July 31, 1581. Edmund Campion, S. J., priest, Dec. 1, 1581. Ralphe Sherwine, priest, Dec. 1, 1581. Alexander Brian, S.J., priest, Dec. 1, 1581. John Paine, priest, Apr. 2, 1582. Thomas Forde, priest, May 28, 1582. John Shert, priest, May 28, 1582. Robert Johnson, priest, May 28, 1582. William Filbie, priest, May 30, 1582. Luke Kirby, priest, May 28, 1582. Laurence Richardson, priest, May 30, 1582. Thomas Cottam, priest, May 30, 1582. William Lacy, priest, Aug. 22, 1582. Richard Kirkeman, priest, Aug. 22, 1582. James Thompson, priest, Nov. 28, 1582. William Hart, priest, March 15, 1583.

Richard Thirkill, priest, May 29, 1583. John Slade, lawyer and schoolmaster, Nov. 2, 1583. John Body, M. A., seminarian, Nov. 2, 1583. George Haydock, priest, Feb. 12, 1584. James Fenn, priest, Feb. 12, 1584. Thomas Hemerford, priest, Feb. 12, 1584. John Nutter, priest, Feb. 12, 1584. John Munden, priest, Feb. 12, 1584. William Carter, printer, for printing a Catholic book, Jan. 11, 1584. John Bell, priest, Apr. 20, 1584. John Finch, layman, Apr. 20, 1581. Richard White, schoolmaster, Oct. 17, 1584. Thomas Alfield, priest, July 5, 1585. Thomas Webley, dyer, July 5, 1585. Hugh Taylor, priest, Nov. 26, 1585. Marmaduke Bowes, layman, Nov. 26, 1585. Thomas Crowther, priest, died in Marshalsea prison after two years' imprisonment. Edward Poole, priest, cast into prison, 1580, record lost. Laurence Vaux, priest, died in Gatehouse prison, 1580. N. Tichbourne, Esq., imprisoned in Gatehouse prison, died there 1580. Edward Atrancham, priest, Jan. 21, 1586. Nicholas Woodfen, priest, Jan. 21, 1586. William Thompson, priest, April 20, 1586. Richard Lee, priest, Apr. 20, 1586. Richard Sergeant, Apr. 20, 1586. William Thompson, priest, Apr. 20, 1586. Robert Anderton, priest, Apr. 25, 1585. William Marsden, priest, Apr. 25, 1585. Francis Ingolby, priest, June 3, 1586. John Finglow, priest, Aug. 8, 1586. John Sandys, priest, Aug. 12, 1586. John Lowe, priest, Oct. 8, 1586. John Adams, priest, Oct. 8, 1586. Richard Dibdale, priest, Oct. 8, 1586. Mrs. Margaret Clitheroe, gentlewoman, pressed to death between rocks, March 26, 1586.

Robert Bickerdike, gentleman, October, 1586. Richard Langley, Esq., layman, Dec. 1, 1586. Thomas Pilchard, priest, March 21, 1587. Edmund

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THE KING OF MARTYRS

THE OTHER SIDE OF THE PERSECUTION QUESTION

It has long been the custom with Protestants to hold up to the public view the Catholic's religion as a sanguinary system that maintained its hold on society by means of swords and muskets, racks, gibbets and fires. The religion of Catholics is painted in the blackest colors; and condensed in a few pages, you will find the Catholic Church made responsible for the severities of Ferdinand and Isabella, of Philip II, of Mary of England, of Louis XIV. The mere fact of Catholics having used violence against persons of a different communion is proof positive that persecution is a tenet of their faith; and the reader accustomed to live in society where prisons are being converted into houses of Reformation, and the punishment of death vigorously opposed, will bewail the unfortunate lot of those who perished, and will be indignant against the authors of what he calls horrible atrocities. Thus the hatred of a Protestant is directed against Catholics, and he is accustomed to regard Catholicism as a religion of tyranny and blood. All this time the principles and conduct of Protestantism are studiously concealed, and the reader is never reminded of the refined cruelties of Henry VIII, or Elizabeth of England. But will a judgment thus formed be just? Will this be a sentence passed with full knowledge of the cause? It is not for the purpose of reproach or recrimination that we enter upon that most odious of topics, religious persecution; but that Protestants may see that they themselves are not wholly blameless in this matter. It cannot be effaced from the records of history, that wherever the Reformers of the Sixteenth and Seventeenth centuries became the

From "The Greenoch Mirror" of Scotland, June 1851.

triumphant party, not content with the free exercise of their own religion, they violently overturned that of their ancestors, and carried on the most severe and oppressive persecution against those who continued to adhere to it.

The Reformation may be said to have begun in Scotland by the assassination of Cardinal Beaton, in which John Knox, who is appropriately styled by Dr. Johnson "the ruffian of the Reformation," was a party. In 1560, the Parliament of Scotland, at one and the same time, decreed the establishment of Calvinism, and the punishment of death against the ancient religion. "With such indecent haste," says Robertson in his "History of Scotland," "did the very persons who had just escaped ecclesiastical tyranny proceed to imitate the example."

In the eighth article of the "Edinburgh Review," entitled "Toleration of the Reformers," No. 53, we find it stated that "the complete extirpation of the Catholic Church not merely as a public establishment, but as a tolerated sect, was the avowed object of our first Reformers. In 1560 by an act of the Parliament which established the Reformation in Scotland, both the sayers and hearers of Mass, whether in public or in private, were for the first offence to suffer confiscation of all their goods, together with corporal punishment at the discretion of the magistrate; they were to be punished by banishment for the second offence; and by death for the third!" It was not possible for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the Protestants than John Knox inculcated as a most sacred duty incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman and child. If the government had followed the directions of the clergy the Catholics would have been extirpated by the sword. It is needless to weary ourselves or our readers with disgusting details which the curious in martyrology may find in various publications. Everybody knows that the martyrdoms were both numerous and cruel, but perhaps the comparative mildness of the Catholic Church of Scotland is not so generally known. Knox has investigated the matter with commendable diligence, but has not been able to muster more than eight martyrs who perished by the hand of the executioner, from the year 1508, when heresy first began, until 1559, when Catholics had no longer the power to prosecute.

This is far short of the numbers who during the twenty-two years immediately previous to the Revolution, were executed in Scotland for the "wicked error of separation from the Protestant church." Such is the testimony of the most ably written Protestant works in Scotland, against the persecuting principles and practice of Presbyterianism.

In France, it is well known, that wherever the Huguenots carried their victorious arms against their Sovereign they prohibited the exercise of the Catholic religion, slaughtered the priests and religious, burnt the churches and convents, and dug up the dead to make bullets of their

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How the Heroic Basilian Nuns Died for the Faith

The martyrs of the first Christian centuries are fairly well known to Catholics. Those of other times are not so well recognized, in fact many Catholics hardly know the names of those who suffered martyrdom in England, Holland and Germany during the Reformation period. Furthermore the martyrs among the missionaries and their neophytes in heathen countries, and before all the men and women, priests and lay-folk, who suffered for their faith at the hands of the Russian Schismatics, are but little known to the average Catholic. Still among both groups there are those who suffered martyrdom as great as any of the early Christians underwent.

Recently the Osservatore Romano the leading Catholic daily of the Eternal City, published an account of the martyrdom of the Basilian nuns of Pinsk in Ruthenia. Some of its phases would be apt to lead one to doubt the truthfulness of the report if the facts were not so well authenticated. The order of the monks of St. Basil had for several hundred years fostered the union with Rome, therefore it drew upon itself the enmity of the Orthodox Church and the Russian Czars. In 1828, under the reign of Nicholas I., all manner of influence, including force, was brought to bear on both the clergy and the Ruthenian people in order to bring them into the Orthodox Church. In consequence, on the second of February, 1839, three Uniat Bishops "voluntarily" joined that church. It was then the attempt was made to induce the Abbess of a monastery of Basilian Nuns at Pinsk to apostatize. Moreover, it was one of the fallen-away Bishops who made himself the tool of the Russian government for the accomplishment of this purpose, which failed, however. The Abbess, Macrina Mieczyslowska, and thirty-four nuns absolutely refused to follow his invitation. The nuns were therefore driven from their monastery by force, being permitted, however, to take along their processional cross.

On arriving at Witebsk, where they had been told to go, they were locked in an old monastery, there to live under one roof with a class of degraded women who were known as the "black daughters." Fortunately the nuns from other Basilian monasteries had also found their way to this abode, where they joined the community led by the intrepid Abbess Macrina. It was now they were visited by their former Father Confessor, who had apostatized and was sent to them in order to induce them to follow his example. While the Abbess implored him to reconsider his step, he did everything in his power to force them to renounce their allegiance to the Church of Rome.

The account published in the Osservatore Romano goes on to say that he had the nuns scourged twice in the presence of the entire schismatic clergy, each nun receiving fifty strokes on the bare back.

They prayed while they underwent the torture; some of them became silent only as they sank down lifeless. The first victim was Columba Garska; the second Susan Rypinska; the third to die was Sister Sielava, who expired in the arms of the Abbess during the night following the execution. The report says that a fourth Sister, Nepomucena Gralhowska, was burnt alive in an iron stove by the infamous "black daughters," who crushed the skull of a fifth sister.

Not having succeeded with his plan to subdue the spirit of these brave nuns, the ex-confessor had them separated into various groups. Making use of the tactics employed by the police in dealing with criminals, he informed first one group, and then another, that the others had surrendered. This plan, too, failed to accomplish its purpose. The next step was to order the Abbess and her nuns to repair to the Catneara; where the apostate bishop received her and wished to

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History of the Martyrs is the History of the Church

In paging through the history of the Christian era, we find that on almost every side, some persecution of the Church, some account of a martyrdom is recorded. We have grown so accustomed to reading this that it engages only our passing attention. We almost take it for granted that it must be so, without entering more deeply into the subject. Indeed, if we would stop to consider, we would find that just these persecutions show the true and healthy condition of the Church, for we know that the Church is founded on martyrdom. Christ, the Founder, was also the first martyr. Dying upon the cross, despised and derided by the world He laid down His life in testimony of His teaching.

During His life He had told His followers: "If they have persecuted me, they will persecute you also" (John xv, 20). And again: "Yes, the hour cometh, that whosoever killeth you, will think that he doth a service to God" (John xvi, 2). It was not long until these words were to be fulfilled to the letter; yes, they are being fulfilled even to our present day. But consoling thought! Just this blood of martyrs that flowed in streams, shows the normal condition of the Church, yea, Tertullian named it the seed of the Church.

Turn back to the details concerning the first three centuries of the Church's existence. They will lead us in spirit into the arena of that wonderful amphitheatre. There we shall see a crowd of Christians half-dead perhaps from starvation or from the agonies of scourging, now huddled together, staring the crouching Numidian lion in the eye, and awaiting the agile spring that will let out their heart's warm blood upon the hot sand. Or we shall see Christians tied in sacks and hung up, to serve as living torches at a festival of wicked Rome.

But besides these public tortures, what a tale of hidden, unseen agony would we hear if the walls of the old Mamatine Prison had tongues! They could tell us of many a noble maiden—beautiful, raised in luxury, unused to even a harsh word—flung into dark, uncanny dungeons upon her profession of Christianity, suffering untold pains from the use of the cruel rack, and from being loaded down with heavy chains. Yet when night would come, we could have seen figures gliding to the different cells, bringing joy and peace to every Christian heart. They were the deacons of the Church, bearing upon their bosom the Most Blessed Eucharist. It was then, that instead of the oaths and curses that were wont to resound there, we could have heard the sweet sounds of "Come, Jesus, my love," or "Behold the Lamb of God."

But after three hundred years a change—a great change was wrought. Christian blood had not been spilled in vain—the sufferings of the martyrs had not been useless. For now the Church came forth from the catacombs and showed herself publicly before the world. Her numbers were by far

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Jesuit Martyrs of New York Recently Beatified

By Captain Francis McCullagh.
New York Times, June 21, 1925

Today witnesses in Rome the solemn beatification of a New York saint, the discoverer of Lake George, whose feet trod the Island of Manhattan and whose martyrdom took place 279 years ago on the banks of the Mohawk. Though born in Orleans, France, Father Isaac Jogues becomes New York's first saint and the first Catholic martyr within the United States to be beatified.

Auriesville, where this Jesuit priest fell a victim to the Mohawks, bids fair to become within a few years one of the great places of pilgrimage on this continent, a place rivaling Guadalupe in Mexico and St. Anne de Beaupre in Canada. Pilgrims have been going to this New York State village for forty years, but not in the numbers that will go there this summer and fall. At Auriesville a large tract of land has been acquired by the Roman Catholic Church, a beautifully designed chapel has been erected and religious statues have been raised.

Pere Jogues was captured in Canada by a raid on the French settlement of Three Rivers in 1642, and brought by the Mohawks to their village of Ossernenon, half a mile from the present Auriesville, N. Y. He suffered tortures and mutilations, and the Dutch assisted his escape in 1643. After visiting France he decided he had unfinished work to do in the Mohawk Valley and returned. The Indians put him to death October 18, 1646. That baldly outlines his record.

When one examines his reports, private letters and accounts given of him by his brethren and the Dutch Lutherans, one comes upon a saint in action—also a great explorer and a very lovable character.

Incidentally, also, one finds out many curious things about the Indians, the Dutch and the brave laymen who went with the Jesuits on their dangerous missions, and were often martyred with them. They were called donnes because they gave themselves to this work. Two of them accompanied Father Jogues. They lost their lives in consequence and therefore they, too, will be beatified this month. One, Rene Goupil, thirty, was killed on the occasion of Father Jogues' first captivity. Father Jogues says he was "as pure as an angel," and of martyr-like spirit. The other donne was a boy who accompanied the missionary on his last visit to Ossernenon, who alone remained with him when a panic drove off all the other members of the party, and who was martyred the day after Father Jogues suffered death. To quote from the book "Relations":

"That good youth, called Jean de la Lande, a native of the City of Dieppe, as has been said above, seeing the dangers in which he was involving himself in so perilous a journey, protested at his departure that the desire of serving

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The Michelade Massacre of Catholics at Nimes, Sept. 30, '67

(Taken from the French of Alexander Dumas).

Nimes awoke one morning with a Protestant majority. Guillaume Moget came from Geneva. He was the spiritual son of John Calvin, and came to Nimes with the firm purpose of converting all the remaining Catholics or of being hanged. When a rising cause ceases to be downtrodden it becomes a ruler; and heresy, already mistress of three-fourths of the city, began to hold up its head with boldness. A convert named Guillaume Raymond opened his house to the Calvinist preacher, and allowed him to preach there to all who came. Soon the house became too small to contain the crowds, and impatient glances fell on the Catholic churches.

Moget began to preach boldly in public, and at one time when a great crowd had gathered in a garden to hear him, a heavy rain came on, and it became necessary for the people to either disperse or seek shelter under a roof. As the preacher had just reached the most interesting part of his sermon, they did not hesitate to hunt for shelter; the Church of St. Etienne du Capitole was quite near; some one suggested that this building was quite suitable; the suggestion was received with acclamation, and the people invaded the church, drove out the priests, trampled the Holy Sacrament under foot, and broke the sacred images. Then Guillaume Moget ascended the pulpit, and resumed his sermon with such effect that his hearers, not satisfied with what they had already done, rushed off to seize the Franciscan monastery, where they installed Moget and his two women, who, according to the historian Menaro, never left him day or night.

The Cathedral of Nimes was still in the hands of the Catholics, and in it were entrenched the remnant of the Catholic clergy; but it was apparent that at the earliest opportunity it also would be turned into a Protestant meeting-house; and this opportunity was not long in coming.

One Sunday, when Bishop Bernard d'Elbene had celebrated Mass, some children who were playing near the Cathedral began to hoot the *beguinier* (a name of contempt given the friars). Some of the faithful being thus disturbed in their meditations came out and chastised the Huguenot youngsters, whose parents in consequence felt themselves insulted by the Catholics. Crowds began to form, and cries of "To the cathedral! to the cathedral!" arose. Captain Bouillargues (a Huguenot) happened to be in the neighborhood, and deliberately set about organizing the insurrection. Putting himself at the head of the crowd, he charged upon the cathedral, and, in spite of the barricades which had been erected, it was taken by the Protestants. The priests fled; the great crucifix above the altar was dragged through the streets and scourged at every corner; in the evening a fire was built in front of the cathedral, and upon it were thrown the archives of the ecclesia

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A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

CONDUCT OF FORTY HOURS ANNOUNCED BY CLERGY

Missionaries and Diocesan Priests to Give Devotion in Fort Wayne Churches.

With the opening of the fall season the devotion of the Forty Hours is being held in many parishes. In some of the Fort Wayne parishes the solemnity will be conducted by missionaries, in others by local and visiting secular priests. Considerable success has attended the conduct of the Forty Hours September 19-21 at St. Andrew's church, Fort Wayne, of which Rev. Henry A. Hoerstman is pastor. Rev. Lawrence Skinner, C. SS. R., of Grand Rapids, Mich., a well-known Redemptorist missionary, was in charge.

Sunday night Father Skinner was heard by a large congregation on "Christ's Love for Man in the Holy Eucharist." Monday night he extolled the "Holy Sacrifice of the Mass." Tuesday night at the solemn closing of the Forty Hours, "Christ's Abiding Presence in the Blessed Sacrament" was the topic of the missionary's discourse. The services were most impressive and attended by a capacity congregation. Besides the Fort Wayne clergy many visiting priests were in attendance, among them Rt. Rev. Msgr. Frederick Rupert, rector of St. John's church, Delphos, O., who officiated. Forty Hours will open in his parish today (Sunday, Sept. 26) and at the solemn closing next Tuesday night Father Hoerstman will give the sermon.

Thirteen hours devotion at Immaculate Conception church, Auburn, was held last Sunday. Rev. Leo A. Scheetz, chaplain at Sacred Heart hospital, Garrett, and pastor of Auburn, which is a mission, celebrated High Mass of Exposition at 10:00 o'clock, neighboring priests assisting at the solemn closing of the thirteen hours in the evening, when Rev. Frank A. King, pastor SS. Peter and Paul's church, Garrett, gave the sermon.

Forty Hours' devotion at St. Vincent's church, Auburn Road, Fort Wayne, will open with High Mass Friday morning, October 1. Rev. Edward H. Vurpillat, pastor, will be assisted by priests from Fort Wayne and vicinity.

Solemn closing of the Forty Hours at St. Louis' church, Besancon, of which Rev. J. Nicholas Allgeier is pastor, will take place tonight at 7:30 o'clock. Rev. Lawrence Skinner, C. SS. R., of Grand Rapids, Mich., is engaged in the conduct of the devotion.

October 3-5 was the time scheduled for the Forty Hours at the Cathedral of the Immaculate Conception, Fort Wayne, and Rev. Thomas M. Conroy, rector, has secured Rev. Joseph J. Boyle, C. S. C., of the Holy Cross mission band, Notre Dame. Since the new pews have not arrived and will likely require two weeks to be installed, there is a possibility that a change will be made in the date for the solemnity.

Rev. H. F. Joseph Kroll, pastor of St. Paul's church, Fort Wayne, announces that Forty Hours in the parish will open on Sunday, October 17, and a series of sermons will be preached by visiting priests.

Rev. John Zeller, C. PP. S., a Precious Blood missionary from St. Charles' Seminary, Carthagena, O., has been engaged by Rev. Basil Didier, C. PP. S., pastor of the Church of the Most Precious Blood, Fort Wayne, to conduct Forty Hours the latter part of October or early in November.

Rev. Charles H. Thiele, rector of St. Peter's church, Fort Wayne, announces that Forty Hours will be held November 12-14 and will be conducted by Rev. Didacus Gruenholz, O. F. M., pastor of Sacred Heart church, Indianapolis, and for many years a Franciscan missionary.

Rev. John E. Dillon, of Fort Wayne, diocesan chancellor, gave the sermon, "The Real Presence;" Rev. John S. Honsinski, pastor of St. Hyacinth's church, Fort Wayne, Rev. Joseph Ludwig, pastor of St. Mary's, Antwerp, O., and Rev. J. Nicholas Allgeier, of Besancon, Ind., assisted at the services of the Forty Hours at St. John's church, Payne, O.

COMMITTEES APPOINTED FOR D. OF I. FESTIVAL

Annual Four Nights' Event Will Open Next Wednesday at Library Hall.

Arrangements are nearing completion for the annual fall festival to be given by Our Lady of Victory Circle Daughters of Isabella at Library Hall, Fort Wayne. The celebration opens next Wednesday night, September 29, and continues until Saturday night inclusive. Regent Mrs. Marie Glotz is general chairman. Proceeds of the affair are for the benefit of the D. of I. Girls' Home Fund. They will also assist the Circle in meeting its pledge to maintain a Holy Cross missionary, Rev. Frank S. Wyss, C. S. C., in the diocese of Dacca, eastern Bengal, India.

At a business meeting of officers held at the D. of I Girls' Home Saturday, Sept. 25, all committees were announced. It was decided to entertain the school children, also the Poor Handmaids and orphan girls from St. Vincent's Home at the festival, Saturday afternoon. Mrs. John J. Woulfe and Miss Alice O'Reilly were appointed to arrange for transportation. Miss Nellie Cody, Miss Grace Rissing and Miss Alice O'Reilly form the finance committee. Miss Helen May Irwin will have charge of publicity.

Committee chairmen for the booths and stands are:

Hope Chest—Miss Loretta Groman, chairman; Miss Helen Schenher, vice chairman. Candy Booth—Mrs. Frank Laurent, chairman; Mrs. Mary Zurbuch and Miss Marie Cunningham, first and second vice chairmen. Fancy Work Booth—Mrs. Clem App, chairman; Mrs. John W. Foohey and Miss Bernadette Haffner, vice chairmen. Blanket Booth—Mrs. John J. Woulfe, chairman; Mrs. Henry Kanninh, vice chairman. Dining Room—Miss Mollie Fox, chairman; Miss Flora Perry, vice chairman. Bingo Stand—Mrs. G. W. Libbing, chairman; Mrs. E. C. Olds and Miss Cecilia Fink, vice chairmen. A large corps of workers will assist each evening, besides aiding in the preparations for the festival.

Arranged by the newly-appointed entertainment committee of the D. of I., a card party for the members and their friends was given at the K. C. hall last Tuesday night. Bridge, pedro and bunco furnished entertainment. Miss Gertrude Kocks, chairman, and Miss Claire Voirol, vice chairman, were assisted by Mrs. Clarence Freiburger, Mrs. Gerard Herber, Mrs. Joseph Schwartz, Mrs. Harry Miller, Mrs. Leonard Bueter, Mrs. Ben Harber, Miss Agnes Tiernan, Miss Marie Herber, Miss Alice Dooley, Miss Lucile Venderly, Miss Venita Steinacker and Miss Florence Beuter. A surprise program will be arranged by the same committee for the social program Tuesday night, October 19.

PLAN PRECIOUS BLOOD FESTIVAL OCT. 21-23

Parish Holds Organization Meeting and Holy Name Appoints Committees

In preparation for a fall festival for the benefit of the new school building fund a joint meeting attended by committees from the Holy Name and Ladies' Rosary societies and the Young Ladies' Sodality of the Church of the Most Precious Blood, Fort Wayne were held Wednesday night in the assembly room of the school. The festival is scheduled for October 21-22-23, and will be one of the largest affairs of its kind yet given by the congregation. Rev. Basil Didier, C. PP. S., pastor is general chairman; William P. Schenkel, president of the Holy Name society is chairman; Willis Noll, vice chairman; Frank Noll, secretary and Charles Clarke, treasurer. Mr. Schenkel, Mrs. G. W. Libbing and C. J. Stein, form the committee on publicity. Edward Voirol has been selected as general purchasing agent. Robert E. Kelly, is chairman of the ticket and soliciting committee which has divided the parish into districts and started its work.

Chairmen appointed by the Holy Name society, each of whom will be assisted by a group of workers, are as follows:

Decorations, Joseph Bir; Booth construction, Eugene Martin; Hotshot wheel, Arthur Degitz; Fortune booth, Eugene Martin; Bingo stand, Anthony Voirol.

Mrs. Adolph Venderly is president of the Ladies' Rosary society and Miss Marie Hueber, president of the Young Ladies' Sodality which will shortly announce committee chairmen and workers for the festival.

Directed by Rev. Henry Meyer, C. PP. S., rehearsals are now in progress for the presentation of the comedy drama "The Eyes of Love," by the Precious Blood Social and Dramatic club, Fort Wayne, October 10 and 12. The cast of characters is an interesting one, the players being almost entirely a new group. Proceeds will supplement the new school building fund which the young people have substantially aided since their organization two years ago.

Members of the cast are: Miss Rosalind Minnich, Miss Georgia Ruth Haaga, Miss Irma Litchfield, Miss Genevieve Magers, Miss Catherine Uecker, Louis Freiburger, Ralph Morris, Ralph Holley, William Schenkel, Jr., and Carl Keller.

ST. MARY'S AWARDED FLOWER SHOW PRIZES

In the annual school flower show sponsored in Fort Wayne by the better yards committee at the Allen county court house, the first prize in the sweepstakes award was again won by St. Mary's Catholic school, for the best school display, marking the third successive time in which the same school has been awarded the grand prize. Two trophies were awarded for first prize, the better yards flag, which is in the nature of a rotating prize, passing from one year's winner to the next and a silver loving cup donated by Rose & Walsh, jewelers. Both were awarded to St. Mary's school, which however, asked that the flag be presented to the second prize winner, Emmaus Lutheran school.

The list of prize winners in the individual exhibits also included a number of children from Fort Wayne Catholic schools as follows: Begonia, first, Mildred Stahl, Precious Blood school; third, Eileen McNulty, St. Andrew's school.

Sweet Alyssum, third, Mary C. Masdaum, St. Mary's school.

Fern, first, unidentified pupil, St. Peter's school; third, Henry Wislewski, St. Hyacinth's.

Coleus, first, C. Vagtmeier, St. Mary's; second, Edward Bangert, St. Paul's; Marguerite, first, J. Yamonica, St. Mary's.

Asparagus, second, Cosmas Schullan, St. Joseph's school. Thirty-seven schools participated in the festival, and nearly 2,000 individual plants were entered by school children, the show surpassing all previous exhibitions.

LADIES OF A. O. H. PLAN MEMBERSHIP CAMPAIGN

Members of the State board of the Ladies' Auxiliary to the Ancient Order of Hibernians at a special meeting held at Anderson, Ind., made preliminary arrangements for a statewide membership campaign. It will open shortly and continue until St. Patrick's day, March 17. Officers participating in the deliberations included: President Mrs. Margaret Richwine of Anderson; Vice President, Mrs. Margaret Harrington, Indianapolis; Secretary, Miss Mary McCabe, of Terre Haute; Treasurer, Miss Florence Kearney of Logansport; State Chairman of Irish History, Miss Margaret Logan of Fort Wayne.

Fort Wayne has three divisions of the Ladies' Auxiliary to the A. O. H. and at their next meetings the campaign program will be launched. A similar campaign has been inaugurated here under auspices of Division No. 1 of the Hibernians formed by the men who will hold a meeting at the K. C. hall Friday night, October 8.

SOUTH BEND DISTRICT

Daughters of Isabella

Approximately 100 guests were present at the card party given by the Daughters of Isabella in St. Joseph's hall, Mishawaka, Thursday evening, Sept. 16. The affair was given for charity and proved to be a great success. Favors in bridge were awarded to Mrs. George McBride, Mrs. Joseph Kleinrichart and Mrs. O. Brown. Pedro honors went to Mr. and Mrs. Robert Canfield and Mrs. Joseph Phallmer. Mrs. R. J. Blanford was presented with the door prize. At the close of the evening a luncheon was served. Mrs. William Landgraff was general chairman of the affair.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.

South Bend—Miss Millie McLaughlin, 932 Monroe St., Elkhart, Ind.

Logansport—Miss Mary Hooley, 216½—4th St., Logansport, Ind.

Hammond—Miss Genevieve Meyer, 667 State Line St., Hammond, Ind.

Lafayette—Miss Marie McGrath, 1521 South St., Lafayette, Ind.

Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

We are grateful to these willing workers for the zeal and enthusiasm with which they have undertaken their difficult task. We ask all our readers to cooperate with them. We plan to devote as much space as possible each week to District News, and regret that the limits of our paper will not permit every parish to be represented each week, but we purpose to give every parish equal proportionate representation.

William W. Bickel Heads Knights of Columbus

William W. Bickel was reelected Grand Knight of the Elkhart Council, Knights of Columbus at the regular meeting Tuesday evening, Sept. 14 at the K. of C. Home. Other officers for the current year are: Deputy Grand Knight, Charles Cracknell; Chancellor, James L. Collins; Recorder, Edward La Rosque; Treasurer, Ralph M. Ganger; Advocate, Frank J. Treckels; Warden, Thomas R. Brady; Inside Guard, Fred A. Holtz; Outside Guard, Charles Grise; Trustee, Thomas Coleman.

St. Casimir Social

About two hundred persons attended the social held Tuesday evening in St. Casimir's hall, South Bend. The affair which was sponsored by the parish Literary circle was in charge of a committee headed by the assistant pastor, Rev. Francis Nowakowski, C. S. C.

Dean Swadener Heads Mishawaka Knights

Dean H. Swadener, manager of the First National bank, was chosen as grand knight of the Mishawaka Council at the regular meeting Monday, Sept. 13. Other officers elected are: Maurice DeCrane, deputy knight; George H. Tremel, chancellor; Alois Huenerkopf, recorder; Charles Martens, treasurer; F. Armand Schellinger, advocate; John Bickel, warden; Paul Weinkauf, inside guard; Lawrence Coldens and D. David, outside guards, and Leo G. Hoerstman, trustee.

The new officers will be installed at the first meeting in October by J. Elmer Peak, district deputy of South Bend.

St. Stanislaus' "Alma Mater" Group Elects Officers

Officers for the Young Poland society, No. 120 "Polish Alma Mater" were elected at a meeting of the group, held Sept. 14, in St. Stanislaus' hall, South Bend, Joseph Jaroszewski was chosen president; Miss Monica Gorka, vice president; Francis Czyzewski, recording secretary; Miss Mamie Eichstaedt, treasurer; Miss M. Hartwick, Miss Tessie Jaroszewski and Miss Helen Kolanda, board of trustees; Chester Deranek, marshal-in-chief; Miss Clara Slomski, assistant marshal.

The society will observe the third anniversary of its organization on Oct. 12 with a suitable program. At this time, also, the installation of officers will take place.

VERVAETE-VAEREWICK

Miss Emily Vervaete, daughter of Mr. and Mrs. August Vervaete, 915 West Sixth street, Mishawaka, became the bride of Frank Vaerewick, son of Mr. and Mrs. Alfonse Vaerewick of the same city at a pretty ceremony in St. Bavo's church, Tuesday morning, Sept. 14. Rev. A. Schoekaert, pastor, performed the ceremony before 135 guests.

Mr. and Mrs. Vaerewick will reside at 915 West Sixth street.

HAMMOND DISTRICT

HAMMOND

Reinert-Kramer.

The wedding of Miss Helen Reinert, daughter of Mrs. Peter Reinert, 15 Mason St., Hammond, and Charles Kramer, son of Mrs. M. J. Kramer, of Tyler Ave., Gary, took place at nine o'clock Tuesday morning, Sept. 14. The Rev. J. B. Berg was the celebrant at solemn high Mass with the Rev. Frs. Nickels and Hildebrandt assisting. Lawrence and Joseph Kramer served as ushers. The bride approached the altar on the arm of her brother, J. P. Reinert.

The groom is well known in Gary and Crown Point, where he attended St. Mary's School. The bride, who has long lived in Hammond, attended St. Joseph's High School.

Polen-Stanton

The beautiful Sacred Heart church at Notre Dame, Indiana, on the campus of Notre Dame University, was the scene of an impressive wedding on Monday morning, Sept. 6, when Fr. W. J. Bolger of Notre Dame University celebrated a nuptial Mass for Miss Arvella Polen, daughter of Mr. and Mrs. Jos. Polen of Sibley street, Hammond, and David Stanton of Gary. The groom, who was graduated from the law school at Notre Dame in June, returned to the University with the bride, where the Rev. Fr. Bolger, who was his former debating coach, a trustee of the university and head of the Economics and Finance Dept., could perform the ceremony.

LOGANSPORT DISTRICT

FORTY HOURS' DEVOTION

The Forty Hours' Devotional exercises open Sunday morning, Sept. 26 with a solemn High Mass at 9 o'clock at St. Vincent's church, conducted by a Franciscan Father from Cincinnati. The children of the parish marched in a procession prior to the services. The men of the parish will march in a body at the close of the services.

BAZAAR TO BE GIVEN AT ST. VINCENT'S

A general committee composed of the members of St. Vincent's parish met last Sunday afternoon to discuss plans for the proposed bazaar to be given Nov. 9-11 in the parish hall. There are to be five booths erected for the fancy work display, the country store and other features.

ELECTED GRAND KNIGHT

At the recent meeting of the Knights of Columbus, Wm. Bauer was elected Grand Knight, succeeding Charles Elpers, who has been the head of the organization for some years past. Other officers elected were: Frank Hirschauer, deputy grand knight; Edward O'Connor, chancellor; Joseph Rettig, recorder; Wm. S. Hanley treasurer; Atty. Robt. Arthur, advocate; Geo. Peters, warden; Norman Baker, inside guard; Wm. Whitehead, Sr., trustee; and Edward Campbell, custodian. The newly elected officers will assume their duties on Oct. 1st, at which time the Grand Knight will appoint a Financial Secretary. The chaplain, assistant chaplain and lecturer will also be named on the 1st of October.

SCOUTS TO RE-ORGANIZE

Plans are under way by members of St. Vincent's school boys to reorganize a scout troop in the near future. They expect to become live wires in the work and more than twenty charter members are expected to enter.

ZAUSS-BELL

Miss Frances Zauss, daughter of Mr. and Mrs. Charles I. Zauss, of East Linden Avenue., was united in marriage to Mr. Tyrus W. Bell, son of Mr. and Mrs. Wm. W. Bell of White county on Tuesday afternoon, Sept. 14th at St. Vincent's parsonage, Rev. James H. Durham officiating. Miss Mary Corcoran and John Zauss attended the couple.

MISS FITZGERALD IN SYSTEM MATCH

Miss Margaret Fitzgerald, daughter of Mr. and Mrs. John Fitzgerald of Tacoma avenue, who is employed in the Pennsylvania offices at Indianapolic, took first place in the women's singles in tennis held recently there and has departed for Philadelphia where she will compete in the matches to be played there. Miss Fitzgerald is a member of St. Bridget's parish and represented the former Southwestern Region on several occasions.

BENNER-SHAFER WEDDING

Miss Hazel Marie Benner, daughter of Mr. and Mrs. B. I. Benner, former residents of Peru and Mr. Theodore Shafer were united in marriage on Tuesday morning, Sept. 14, in the St. Monica's rectory at South Bend, Rev. John Kohl officiating. The bride is a graduate of St. Charles' academy in Peru; also a graduate of the Logansport high school. Mr. and Mrs. Shafer Bend where the groom is employed by have taken up their residence in South the Standard Oil company.

HOLLAND-NOLAN REUNION

The Holland and Nolan families met in reunion at Winamac Sunday, Sept. 12. About 100 members were present and a big dinner was served on the occasion. Speaking, games and contests featured the afternoon's program.

COMMUNITY BREAKFAST

The members of the Holy Name society of the three local parishes will go to Holy Communion in their respective churches on Sunday, Oct. 10th, following which they will meet at the Knights of Columbus hall and join in a community breakfast. Carl J. Weber of Fort Wayne has been secured as one of the out-of-town speakers on the occasion.

LAFAYETTE DISTRICT

Velten-Klumpe

Miss Marie G. Velten, daughter of Mr. and Mrs. Jacob Velten, became the wife of John A. Klumpe, son of Mr. and Mrs. Frank Klumpe, at St. Boniface's church, Rev. Florian Briede, O. F. M., officiating. The young couple were attended by Miss Elizabeth Klumpe, sister of the groom, as bridesmaid; Mrs. C. G. Bucholtz, sister of the bride, matron of honor; Mary Louise Velten, niece of the bride, flower girl; William N. Velten, best man and Herbert Ober and Charles Wilhauck, ushers.

Townsend-Stolle

Announcement is made of the marriage of Miss Ruth Marie Townsend, daughter of Mr. and Mrs. Harry Townsend of Churubusco, Ind., and Joseph F. Stolle, of Youngstown, Ohio. The marriage took place April 28 at the Holy Name Cathedral church in Chicago. The bride is a niece of Mrs. J. W. Townsend of this city and made her home here until last spring.

K. OF C.'s ELECT NEW OFFICERS

Lafayette Council, 456, Knights of Columbus, resumed their regular biweekly meetings Tuesday evening, Sept. 14th. The annual election of officers for the ensuing year, took place, officers elected as follows: Grand knight, Francis Murphy; deputy grand knight, Stephen Protzo; warden, J. William Kern; chancellor, Dr. G. R. Donohue; advocate, Bert Yocum; recording secretary, Harry Brown; trustee, three years, Jacob Reuschling; treasurer, William Clark; inside guard, Arthur Keyes; outside guard, Jacob Stock; lecturer, Joseph Doran.

MUNCIE DISTRICT

Among the students who have resumed their studies after the summer vacation are Miss Alice Mary O'Toole, of Muncie, to St. Marys-of-the-Woods at Terre Haute; Lawrence Snyder, of Muncie, to Carnegie Technical Institute at Pittsburgh; Lewis Conroy, of Tipton; Richard Greene, of Muncie, and Victor and Thomas Hart, of Dunkirk, to the University of Notre Dame, at Notre Dame, and Miss Mildred Piner, of Muncie, to the University of Wisconsin at Madison, Wis., Edward Sweigart to Mt. St. Mary's at Cincinnati and Miss Elizabeth Sweigart to the College of Fine Arts at Indianapolis.

The marriage of Miss Miriam O'Meara, the second daughter of Mrs. Henry O'Meara, and Howard Wolfe, the son of Mr. and Mrs. Lewis Wolfe, of Lima, O., was solemnized at 9 o'clock Nuptial Mass Monday morning at St. Lawrence church. The ceremony was performed by the Rev. Edward Houlihan before a large number of guests. Preceeding the ceremony, a group of bridal selections were played by Miss Elizabeth Sweigart, a cousin of the bride, and during the Mass, Mrs. Garland Retherford sang Veni Jesu and Ave Maria. The bridal party was led by the ring bearer, Master Norman Wernet, a nephew of the bride, who was followed by the maid of honor, Miss Marcelline O'Meara. Next came the bride who entered with Norman L. Wernet, her brother-in-law, who gave her in marriage.

The Knights of Columbus have elected the following officers for the coming year: Charles Biiltz, re-elected Grand Knight, Joseph Koors, deputy grand knight; Edward Young, chancellor; F. J. Fralich, advocate; Claude Tolle, recording secretary; Isadore Tragesser, treasurer; George Frisz and Joseh Mattingly, trustees.

Thomas Tighe, a member of Boy Scout troop No. 5, which is sponsored by the Knights of Columbus, was the only boy who received the eagle badge, the highest rank in scouting, at the Boy Scout Court of Honor, held Thursday evening at the Chamber of Commerce. Other members of the same troop receiving honors were Millard Brand, Charles Uieroni, Thomas Tighe, and James Canady.

OBITUARIES.

R. I. P.

MUNCIE

A shadow of deep sorrow was cast over the St. Lawrence Church of Muncie when it became known that Miss Emma Collins, one of the best known members of the parish, had passed away at her home, Thursday. Miss Collins had been a resident of this city for a number of years and had always taken an active interest in everything pertaining to the welfare of her Church. She was a charter member of the Daughters of Isabella and served as the first chancellor of the organization. She was a member of the Ladies' Auxiliary of the A. O. H. She is survived by a sister, Miss Margaret Collins, and a niece, Mrs. Leonard Sowar. Her funeral was held at 9 o'clock Saturday morning at St. Lawrence Church and was attended by a large number of her friends. Burial took place at Beech Grove Cemetery.

HANOVER TOWNSHIP PIONEER PASSES AWAY AUGUST 25.

The burial of Mrs. Josehpine Abraham, one of the oldest residents of Hanover township was held at the St. Martin's church at Hanover Center on last Saturday morning, Father Hottenroth officiating. The deceased was nearly 85 years of age.

DEATH FOLLOWS INJURY TO HANOVER FARMER

Anton A. Huseman, a former resident of Crown Point, who resided on Pettibone avenue with his family about 6 years ago, succumbed on Sunday, from injuries received last Tuesday, August 24, when he fell from a threshing machine at his farm near Klassville.

The deceased was 45 years of age and besides his widow leaves three children and a host of friends to mourn his passing. A solemn Requiem was celebrated by Father Hottenroth, Father Wm. Berg of Schererville and Father A. Badina of St. John assiting as Deacon and Subdeacon. Father Jos. Suelzer of Kouts delivered the sermon.

SOUTH BEND

Funeral services for Paul Szucas, who died Sept. 11, were held Monday, Sept. 13 at St. Stephen's church, Rev. Charles Scholl officiating. Burial was in Cedar Grove cemetery.

Mrs. Alexandra Dobski

Mrs. Alexandra Dobski, age 85, and a resident of South Bend for 47 years, died Sept. 11, at the home of her daughter, Mrs. Lottie Kucharski, 1112 West Napier street. In addition to her daughter she is survived by a son, William of Chicago and seven grandchildren. Funeral services were held Sept. 15, at St. Hedwige's church, Rev. Stanislaus Gruza officiating.

Peter Kochnowski

Peter Kochnowski, age 81, and a resident of South Bend for forty-five years, died Sept. 13, after a six months' illness due to paralysis. He is survived by three sons, four daughters, eleven grand children and two great grandchildren. Funeral services were held Sept. 17, at St. Adalbert's church, Rev. A. Jarka officiating.

Joseph Bernhardt

Funeral services for Joseph Bernhardt, who died at his country home near South Bend, Sept. 15, were held Saturday, Sept. 18, at St. Mary's church, Rev. Michael Oswald officiating. Burial took place at Riverview cemetery.

MISHAWAKA

Mrs. Louis Reed

Mrs. Margaret Reed, aged 73 years, wife of Louis Reed, 623 East Third street, died Saturday, Sept. 11, after a six months' illness. She was born in Ireland, Oct. 31, 1853 and had been a resident of Mishawaka 47 years, coming there directly from Ireland. Funeral services were held Tuesday, Sept. 14, from St. Joseph's church, with the pastor, Rev. J. R. Keller, officiating.

LOGANSPORT

OBITUARY

Mrs. Ellen Burke, wife of John S. Burke, died Friday morning, Sept. 17th at St. Joseph's hospital, aged 65 years. The deceased is survived by one son, B. J. Burke of Detroit and one daughter, Mrs. Aileen Burke-Thomas of this city. The members of the St. Vincent's church Rosary society, of which the deceased was a member met at the family residence on Tenth street Friday evening. The remains were taken to Detroit, the former home of the deceased and the funeral services were held at St. John's church on Monday morning following. Burial was made in Windsor Grove cemetery, Windsor, Canada.

LAFAYETTE

James White

James White, veteran locomotive engineer, who was born and reared in Lafayette, died Wednesday at the home of his sister, Mrs. George Kellogg in Detroit, Mich. He was born in Lafayette in 1855. After graduating from St. Ann's school he began his railroad career which he followed up until seven years ago when he retired. Mr. White was a member of the Knights of Columbus and the Brotherhood of Locomotive Engineers. His sister, Mrs. Kellogg, is the only member of the family surviving. The body was brought to Lafayette Friday morning and the funeral was conducted Saturday morning at St. Ann's church. Burial in St. Mary's Cemetery.

Mrs. Katie Mokes

Mrs. Katie Mokes, a widow, who for the past several years was employed as housekeeper by Joseph Meinert, 825 North Fifth street, died Thursday night at St. Elizabeth's hospital of a complication of diseases. The remains were taken to the Frank & Son parlors. Funeral services were conducted from St. Boniface's church Saturday morning. Interment in St. Boniface cemetery.

Mary Ellen Burke

The funeral of Miss Mary Ellen Burke, who passed away last week at St. Elizabeth's hospital in Lafayette, was conducted from St. Joseph's church Wednesday and burial was made in the Catholic cemetery. Miss Burke was a resident of Kentland for over half a century and is survived by one sister and one brother.

HUBERT BERGHOFF DIES SUDDENLY AT HIS HOME

Hubert Berghoff, 65, secretary of the Rub-No-More company and a prominent Fort Wayne business man, died suddenly Monday morning at 8:45 o'clock at his home 326 East Jefferson street. Mr. Berghoff had been in failing health for some time, but Monday morning he arose at his usual hour and took a walk. Upon his return home he complained of feeling badly and suddenly fell to the floor, dead. His death was due to a heart attack.

Mr. Berghoff was born in Dortmund, Westphalia, Prussia, Nov. 21, 1860. He studied in the schools of Dortmund until he came to Fort Wayne to join his brothers, Herman and Henry. He had been a resident of Fort Wayne since he was 19 years old.

He was a faithful member of St. Mary's church, the Holy Name society and the Catholic Knights of America.

Mr. Berghoff was married October 11, 1862, to Miss Johanna Mayer, daughter of Lawrence Mayer. Surviving are the widow; three sons, Hubert, Jr., Herman and Henry E., all of this city; one daughter, Mrs. Raymond Aurentz, of this city; two brothers, Gustave A. Berghoff of this city, Herman J., of Chicago; one sister, Mrs. Elizabeth Eikman of Germany.

Funeral services were held at 9 o'clock Thursday morning from St. Mary's church, Rt. Rev. Msgr. John H. Oechtering, V. G., officiating.

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Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Who are the Jesuit Martyrs of North America?

They were the brave French missionaries of the Society of Jesus, who gave up their lives, for the Faith, during the 17th century. Their names are: Fathers Isaac Jogues, John de Brebeuf, Gabriel Lalemont, Antho Danil, Charles Garnier, Noel Chabuel. To this number should be added Rene Goupil, who entered the Society of Jesus as a brother shortly before his death, and the brave Jean de la Laude, the companion of Father Jogues. These heroic missionaries were declared beatified last year.

"The Signs of the Times," an Adventist magazine, in its issue of March 16, 1926, publishes an article by Arthur S. Maxwell, entitled "What England Owes to the Reformation." I inclose the same herewith, asking for your opinion.

"The Signs of the Times" is a consistent organ of bigotry. We are sorry for anyone who trusts in it. Mr. Maxwell alleges that England, before the Reformation, was in an "appalling" state of ignorance, literally submerged in superstition, etc. We have heard all this before, many, many times; but it does seem that our more modern anti-Catholic writers should realize that there is such a thing as historical criticism. Here are the so-called "historians" upon whom Mr. Maxwell depends, and from whom he quotes copiously: *Strype, Fuller* and *Burnet*. All were bitter partisans interested in one thing alone, to retain the positions into which they had entered by reason of the pretended "Reformation." Naturally they would be interested in painting the old Church as black as possible. But, in this instance, we must confess our inability to be charitable. After making every due allowance for the shortcomings of human nature, we are compelled to write "the short and ugly word" after each one of Mr. Maxwell's authorities. If you are interested in going into details, procure and read attentively Dr. John Lingard's *"History of England,"* vols. 4-10, wherein instance after instance of deliberate falsehood on the part of Burnet & Co. is given. No historian today pays any attention to such falsifiers. They are not regarded as authorities in any sense, except in such cases where they tell the unwilling truth by an oversight.

Again, "The Signs of the Times," in an earlier issue (which I inclose), publishes an editorial entitled, "Mexico Wars on Papacy." I quote: "Some of the things that the Mexican government is doing are not just. The bounds of freedom in religion have been transgressed in some instances. But we believe that the Catholic Church is reaping only as she has sown in Mexico. Until late years, the Church and State have been one; and the church has been the one. For decades priests and prelates have spent as much time, or more, in running civil affairs as in their own rightful domain—the Church. In some parts of Mexico the civil rulers have not dared to call their souls their own, unless the priest gave them permission. The priest was the court of last appeal in nearly all secular matters." What is your answer to such statements as the foregoing?

We readily recognize the usual sectarian animus, when such organs discuss Mexico. The statement starts out with a bold untruth, "until late years," etc. Since the adoption of the so-called "Constitution" of Juarez and Comonfort in 1857 by the Mexican revolutionists, the Church in Mexico has not been free. She has been outside the law as far as any protection in the enjoyment of buildings for church services is concerned. The present persecution is not something new, as pretended by the "Signs of the Times" editorial. It has been going on, this persecution of the Catholic Church, since and before 1857.

What this writer says about the interference of Catholic priests in politics is another falsehood, since the Mexican "Constitution" does not permit the least criticism of any acts of the Government by a cleric. The very complexion of the Mexican Congress gives the lie to this statement. It will be remembered that we published, only last year, a testimony *from Protestant sources* which showed that there was not a single Catholic deputy in the Mexican Congress, a body which nominally represents a nation that is 90 per cent Catholic. Facts are hard to get around, and these are the facts.

"The Signs of the Times" then continues in this strain: "But a reckoning day for the papacy, that will make the present crisis in Mexico a dwarfed affair . . . If you want to know the details, read Revelation the eighteenth chapter."

Yes, and the insinuation is—read Revelation, the eighteenth chapter, and help the glorious cause of the persecution of the Catholic Church along! We think we have the "number" of this "Signs of the Times." This is the sectarian organ which has flaunted the beasts of St. John's Apocalypse before its readers and now acknowledges itself to be one of the members of the persecuting beast of the 13th chapter of that inspired book. That beast was the omnipotent-omnipresent State of pagan Rome. It received a death-stroke by the triumph of the Catholic Church; but "its deadly wound was healed" by the so-called Reformers who encouraged the State to pretend, once more, to unlimited authority over its subjects.

Now, taking the very words out of the mouth of the editor of the "Signs of the Times," "Rejoice over her (Babylon, the revived pagan empire of Mexico and other persecuting governments), all ye holy patriarchs and apostles . . . for strong is the Lord that judgeth her!" Such will be the fate of every God-defying civil government. By all means read the 18th chapter of the Apocalypse, then reflect on the fall of the Empire that put to death the Catholic martyrs!

More in the same strain comes from "The Christian Conservator," a United Brethren organ, a clipping from which I inclose. Speaking of the Mexican persecuting laws, it says: "As a matter of fact, the laws apply equally to Protestants, and the Mexicans did expel one missionary of the Southern Methodist Board from Piedras Negras. Evidently the action there was due to wholly local conditions. At this writing they have made no movements against any other Protestant worker."

Certainly. The Mexican government made a slip here, for it expelled, by a most unfortunate oversight, one of its very best friends and a most bitter foe of the Catholic Church: none other than "Thomas Paine Redivivus," the Rev. J. A. Phillips, whose anti-Catholic activities have had mention in these columns. We predict that he will soon be welcomed back. That "Constitution" does not apply, in practice, to any but Catholics. Bishop Cannon, Jr., agrees. Having recently returned from Mexico, he says, in the March 12, 1926, issue of the *Durham (N. C.) Morning Herald:* "Mexico has all the Catholic priests she wants, without importing foreign priests. On the other hand, however, no effort is made by the Mexican government to prevent Protestant ministers from going into Mexico. Rather, they are welcomed."

Does all this indicate that the Mexican Reds have become Protestants? Not at all. They are willing to use Protestant missionaries to divide the people religiously. That done, their task will be made easier; and the Mexican people can be delivered over body and soul to the ruthless "mercies" of their Bolshevist State that allows God no room in the lives of men. It is true that the sectarian press and ministry for the present rejoices. It means a new appeal on one more ground, for their followers to "shell out the coin" to "evangelize" Mexico. But you can't make Protestants out of the Mexicans. They are either Catholics or infidels.

When entering subscriptions, kindly state if the weekly VISITOR is desired, or if you are ordering the MONTH END SPECIAL. This is very necessary if we are to fill the order correctly.

THE OTHER SIDE OF THE PERSECUTION QUESTION.

(Continued from Page Three)

leaden coffins. In these scenes the famous Baron des Ardets signalized his barbarity, forcing his Catholic prisoners to jump from the towers upon the pikes of the soldiers, obliging his own children to wash their hands in the blood of Catholics.

One of their own writers, Nic. Troumenteau, confesses, that in the single Province of Dauphiny, they killed 256 priests and 112 monks (Liv. de Finance).

Who is it that has not heard or read of the penal laws, enacted by the Protestant Parliament of England, described by the eloquence of Burke as a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man?

The enlightened and humane Protestant Parliament of England prevented the accumulation of property by a Catholic, and punished industry as a crime—enforced the ignorance of Catholics by statute law, and punished the acquisition of knowledge as felony.

It was a favorite mode of torturing criminals, who were regarded as such because they refused to take the oath of supremacy, to cause them to immerse their legs in jack-boots filled with lime and water, and keep them in that position until they were burned to the bone.

Burke, in his "Hibernia Dominicana," gives a detailed account of the Irish Catholics who suffered, especially in Elizabeth's time, on the score of religion. He said it was a usual thing to beat with stones the shorn heads of the Catholic clergy until their brains gushed out. Others had needles thrust under their nails, or the nails themselves were torn off. Many were stretched under weights, or stretched on the rack. Others had their bowels torn open, which they were obliged to support with their hands, or their flesh torn with curry-combs. The martyrdom of Servetus in Geneva, and of many illustrious foreign Protestants, who suffered death by the violence of other Protestants, are notable instances of the religious persecution that prevailed in the pure and primitive state of the Protestant churches. In the days of Charles I, when the Presbyterians got the upper hand, a favorite mode of punishing both Catholics and Protestants, who differed from them in their religious belief, was cropping off their ears, at the same time they appointed days of humiliation and fasting, to beg God's pardon for being so lenient.

Volumes could be written and books could be filled, with the horrible torture inflicted by Protestants on the grounds of religion, not only on Catholics, but on each other. But enough has been said to show that Protestants do not come with clean hands to accuse Catholics of religious persecution.

It is disgusting to hear British Protestants accuse any denomination of Christians of persecution. If all the blood that was shed by Protestant hands in Britain, for the maintenance of Protestant ascendency, were collected into one great pond, they might float their navy on it. When they could not subdue the heart or corrupt the faith of Catholic Ireland, in vengeance they reddened the scaffold with the young blood of her sons, and laid waste their country. The gospel of God was stained in their hands, and they left it to their descendants covered with blood. The unrivalled intrepidity of Rome under Nero and Caligula was not more heroic than the lengthened torture and slow agony of political exclusion, withering poverty, and national insult, endured by Ireland in defence of her faith. If past centuries could utter their scarlet history, we would find British Protestantism forcing its way into this world in open violation of God's holy commands, carried on in slaughter and devastation, cemented in innocent blood, and finally established in direct opposition to all the holy laws of God's own appointment. We would find in red letters her name associated with chains, evil, death, uprooted altars, and martyrs' graves.

LIST OF CATHOLIC MARTYRS EXECUTED UNDER QUEEN ELIZABETH.

(Continued from Page Three)

Sykes, priest, March 23, 1587. Robert Sutton, priest, July 27, 1587. Stephen Rowsham, priest, March, 1587. John Hambley, priest, Sept. 9, 1587. George Douglas, priest, Sept. 9, 1587. Alexander Crowe, priest, May 30, 1586. Nicholis Garlick, priest, July 24, 1588. Robert Ludlam, priest, July 24, 1588. Robert Simpson, former Protestant minister, priest, July 24, 1588. William Dean, priest, Aug. 28, 1588. William Gunter, priest, Aug. 28, 1588. Robert Morton, priest, Aug. 28, 1588. Thomas Halford, son of Protestant minister, priest, Aug. 28, 1588. James Claxton, priest, Aug. 28, 1588. Robert Leigh, priest, Aug. 30, 1588. Mistress Margaret Ward, noblewoman, Aug. 30, 1588. Five Catholic laymen, Aug. 30, 1588. William Way, priest, Oct. 1, 1588. Robert Wilcox, priest, Aug. 30, 1588. Edward Campion, priest, Aug. 30, 1588. Christopher Buxton, priest, Aug. 30, 1588. Robert Widmerpool, gentleman, about the same time. Ralph Crocket, priest, Oct. 1, 1588. Edward James, priest, Oct. 1, 1588. John Robinson, priest, about the same time. William Hartley, priest, Oct. 5, 1588. John Weldon, priest, Oct. 5, 1588. Richard Williams, priest, about the same time. Robert Sutton, schoolmaster, about the same time.

Edward Burden, priest, Oct. 5, 1588. John Hewitt, priest, Oct. 5, 1588. William Lamplough, layman, 1588. Robert Dalby, priest, March 16, 1598. John Amias, priest, March 16, 1598. Richard Yaxley, priest, July 5, 1589. George Nichols, priest, July 5, 1589. Thomas Belson, gentleman, July 5, 1589. Humphrey Pritchard, layman, July 5, 1589. William Spencer, priest, Sept. 24, 1589. Robert Hardesty, layman, Sept. 24, 1589. Christopher Bayles, priest, March 4, 1590. Nicholas Horner, layman, March 4, 1590. Alexander Blake, layman, March 4, 1590. Miles Gerard, priest, April 30, 1590. Francis Dickenson, priest, April 30, 1590. Edward Johnes, priest, May 6, 1590. Anthony Middleton, priest, May 6, 1590. Edmund Duke, priest, May 27, 1590. John Hogg, priest, May 27, 1590. Richard Holliday, priest, May 27, 1590. Richard Hill, priest, May 27, 1590. Richard Thorp, priest, May 31, 1591. Thomas Watkinson, yeoman, May 31, 1591. Mountford Scott, priest, about the same time. George Beesley, priest, about the same time. Robert Dickenson, priest, July 7, 1591. Ralph Milner, layman, July 7, 1591. William Pikes, layman, about the same time. Edmund Jennings, priest, Dec. 10, 1591. Swithin Wells, gentleman, Dec. 10, 1591. Eustachius White, priest, Dec. 10, 1591.

Polydore Plasden, priest, Dec. 10, 1591. Bryan Macey, layman, Dec. 10, 1591. John Mason, layman, Dec. 10, 1591. Sydney Hodgson, layman, Dec. 10, 1591. William Patterson, priest, Jan. 22, 1592. Thomas Pormorte, layman, Feb. 8, 1592. Robert Ashton, gentleman, June 23, 1592. Edward Watterson, priest, Jan. 7, 1593. James Bird, gentleman, 1593. Anthony Page, priest, April 20, 1593. Joseph Lampton, priest, July 27, 1593. William Davies, priest, July 21, 1593. John Speed, layman, Feb. 4, 1594. William Harrington, priest, Feb. 18, 1594. John Cornelius, priest, July 4, 1594. Thomas Bosgrave, gentleman, July 4, 1594. Terence Carey, layman, July 4, 1594. Patrick Salmon, layman, July 4, 1594. John Bost, priest, July 19, 1594. John Ingram, priest, July 25, 1594. George Swallowell, former Protestant minister, 1594. Edward Osbaldeston, priest, 1594. Robert Southwell, priest, 1595. Alexander Rawlins, priest, 1595. Henry Walpole, priest, 1595. James Atkinson, layman, 1595. William Freeman, priest, 1595. George Errington, gentleman, 1595. William Knight, yeoman, 1596. William Gibson, yeoman, 1596. Henry Abbott, yeoman, 1596. William Andleby, priest, 1597. Thomas Warcopp, gentleman, 1597. Edward Fullthorpe, gentleman, 1597. John Britton, gentleman, 1598. Peter Snow, priest, 1598. Ralph Grimstone, gentleman, 1598. John Jones, priest, 1598. Christopher Robinson, priest, 1598. Richard Horner, priest, 1598. Matthias Harrison, priest, 1599. John Lyon, yeoman, 1599. James Dowdall, merchant, 1599.

Christopher Wharton, priest, 1600. Thomas Sprott, priest, 1600. Thomas Hunt, priest, 1600. Robert Nutter, priest, 1600. Edward Thwing, priest, 1600. Thomas Pallasor, priest, 1600. John Rigby, layman, 1600. John Norton, layman, 1600. John Talbot, layman, 1600.

John Pyhush, priest, 1601. Mark Barkworth, priest, 1601. Roger Filcock, priest, 1601. Thurston Hunt, priest, 1601. Robert Middleton, priest, 1601. Ann Line, gentlewoman, 1601. Nicholas Tichbourne, layman, 1601. Thomas Hackschott, layman, 1601.

James Harrison, priest, 1602. Thomas Tichbourne, priest, 1602. Robert Watkinson, priest, 1602. Francis Page, priest, 1602. Anthony Batty, gentleman, 1602. James Duckett, bookseller, 1602. William Richards, priest, 1603.

(In the above list are included only the names of persons actually known to have died for their Catholic Faith during the reign of Queen Elizabeth. No names of those who were incarcerated for a time, but liberated, are included).

"Saints and Blessed of the Elizabethan Persecution, Pray for Us."

HOW THE HEROIC BASILIAN NUNS DIED FOR THE FAITH.

(Continued from Page Three)

present to her a beautiful crosier. Macrina would not, however, enter the church, but knelt on the steps before the bishop and handed him an ax, which she took from a workingman who happened to pass, saying, "Take these Sisters and become their executioner!" The apostate became so infuriated that he struck Macrina with his fist, and would have probably done her more bodily injury, but was prevented from doing so by the deacons who were with him.

After that the nuns were forced to work as laborers on buildings under construction, a number of them losing their lives through accidents. During this time they witnessed the martyrdom of an aged and venerable Basilian Father. The schismatic priests poured water over him until the martyr was incased in ice, dying in this manner. Some of the nuns were sewed into sacks and dragged through a lake behind a boat in order to make them weaken. Their number was thus reduced to only fourteen, since a few had fallen victims to the cruelty of the "black daughters."

At last their persecutors decided to banish them to Siberia. Before this plan could be put into execution, the Abbess and the nuns still remaining to her found an opportunity to escape. The "black daughters" had celebrated the feast of the Protopapa, and in doing so had become entirely drunk. This gave the nuns their chance to escape and fortunately they were able to get away unnoticed. While they had separated in their flight, all of them succeeded in reaching the frontier of Galicia from whence they found their way to Rome.

Pope Gregory XVI. immediately provided a refuge for them at Castelgandolfo, while ultimately they obtained a monastery of their own in the city of Rome. It was there the Abbess Macrina passed away on February eleventh, 1869. The community, founded by her in the Eternal City, is still in existence, but it seems that the nuns are now chiefly Italians.

Protestants, who have come in contact with Catholic sisters, are apt to admire their quiet demeanor, their gentleness and their humility. They are not as likely to discover the heroic virtues which that placid exterior hides. While women, who are in the forefront of public affairs, are apt to be found wanting when forced to face trials, the true Christian woman, who has led a hidden life, will become a heroic figure under the same circumstances, suffering martyrdom for her faith, if necessary. The Abbess Macrina and the nuns in her company prove what strength there is in woman fortified, as these women were, by Him who has been glorified in a multitude of martyrs since the day of St. Stephen.—Ex.

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The Benedictine Sisters in the Lead Diocese are in need of vocations to extend their works of mercy. Apply to the Sister Superior, St. Martin's Convent, Sturgis, South Dakota.

THE FRIEND WE TREAT SO ILL.

Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Apocl. 3:20.

Behold a stranger at the door,
He gently knocks, has knocked before;
Has waited long; is waiting still
We use no other friend so ill.

FRANCISCANS GAVE CALIFORNIA ORANGES

Apropos the first discovery of coal in America by a Franciscan monk, it is interesting to know that California owes her oranges to the Franciscan monks. They brought the trees from Spain in 1769 and planted in mission grounds. This marked the beginning of a citrus industry in California which last year approached a turnover of $100,000,000.

The first orchard of any size was planted in 1804 or 1805 near the San Gabriel mission ten miles from where Los Angeles now is. Four hundred seedlings covered six acres.

Jesuit missionaries first introduced cherry trees into America.

"The experiences of the past have proved that a civilization without God cannot contribute much toward the betterment of the race. When we consider how many agencies must combine in order that any work of man's hands may be successfully established and how absolutely beyond his control are these agencies, we may well marvel that any thoughtful mind should imagine that man can prosper without divine help."—Rev. Dr. Albert E. Ribourg, Prot. Epis.

Evidently, it is the mind of the Church that every Catholic labor unionist should be enabled to join some Catholic organization which will give him a distinctively Catholic training in social and economic principles, and will profoundly confirm his loyalty to the Church of Christh and his fidelity to all that He has taught us to believe and to do. The trouble with many of our Catholic labor leaders today is that they have no sufficient grounding in Catholic social principles, however well intentioned they may be. There may, often, too, be the desire to keep economics and religion distinctly separate, as if such a thing were possible and had not been clearly denounced by the Church. Christ is King of all human society, and His Kingship extends over all our actions. It applies to the capitalist, the financier and the laborer no less in the exercise of their daily avocations than when they come to worship together before His Eucharistic Presence on a Sunday morning.

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December 25, 1925.

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With many thanks for the welcome which you extend to me week after week o address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

THE MARTYRS OF THE CHURCH.

The Greek word, from which our English word, Martyr, is derived, signifies a witness who gives testimony to a fact which he knows from personal observation. In this wider sense, the Apostles were martyrs even before they sealed their Faith in testimony of their belief in Christ for they were witnesses of Christ's public life and all that He had told them," in Jerusalem and in all Judea and in Samaria and even to the uttermost part of the earth" (Acts 1-8). As the years of Christianity passed by, the term, Martyr, began to be applied only to those who suffered death for the Faith.

Since Christ, as Founder of His Church and Director and Guide of His Apostles, those chosen men who went out to preach Christ and Him Crucified, had foretold that the world would hate His followers because they had hated Him, it is not strange that persecution, tortures and all manner of cruelty should test the Faith of His followers. What more fitting than that the prophecy of the Master should be fulfilled? What more appropriate than that the chosen few, His twelve Apostles, should be honored as martyrs today because they, fulfilling the commission which the Savior gave them, laid down their lives in testimony of the Truth? How appropriate that the world, which Christ said had already been judged, would persecute His followers. The world and its votaries hated Christ. The world and its devotees oppose Christ's Church today.

This hatred for the followers of Christ has been manifested in a more or less virulent form from the time that the Savior bowed His weary head on the Cross of Calvary until the present day. Scarce had the new Church begun to exist when St. Stephen was stoned to death because of his being a Christian. All the Apostles, St. John excepted, met violent deaths at the hands of their persecutors. St. John is honored as a martyr because he gave testimony to the Faith by permitting himself to be cast into a caldron of boiling oil. He was the only apostle to die a natural death.

During the ten general persecutions, launched by the Roman emperors, thousands of martyrs shed their blood for the Faith. Men and women from all walks of life, youths and maidens, boys and girls of tender years, were driven together into the amphitheatre or placed on the torture rack or their bodies wrapped in oil-soaked material that they might furnish a light for the fiendish amusement of their persecutors. All these gave testimony to their belief in the Divinity of Christ and the truth of His teaching.

Each succeeding century has furnished its quota of martyrs to the Faith. Each generation has furnished new problems for the Church of Christ. Staunchly She has upheld the law of God, cost what it may. There has been and can be no equivocation. Her dictum has always been: "We must obey God rather than man." In their blind fury the leaders of darkness have opposed the Church. They have sought to stay Her progress by relentless warfare upon Her children. But Her Divine Founder has promised: "Behold, I am with you all days even to the consummation of the world." The King of martyrs has rewarded most generously those who have died in defense of the Faith. Their blood has nourished the soil of Christianity. From their places of honor before the throne of the Lamb of God, they beseech God's clemency upon His Church.

Truly, then the Church is happy and blessed in Her Martyrs. She recalls their feasts that we may familiarize ourselves with their glorious deeds, for the Church, with the wisdom of the ages, knows that we will appreciate our Faith the more when, by studying the lives of the Martyrs, we learn how precious their Faith was to them.

It is said of St. Athanasius, the Martyr, that: "While he read the conflicts and victories of the martyrs, he watered the book with his tears and prayed that he might suffer the like for Christ. And so much was he delighted with this exercise that he employed it in all his leisure hours."

Our Savior, the Hope and the Reward of Martyrs, has said: "If any man will come after Me, let him deny himself, take up his cross daily, and follow Me." The martyrs have fulfilled the Savior's loving invitation and now reap the reward of their faithful, loving discipleship.

St. Bonaventure writes thus concerning St. Francis of Assisi: "By the remembrance of the Saints as by the touch of glowing stones of fire, he was himself enkindled, and converted into a divine flame."

Our next number, which appears Sunday, October 3rd, is dedicated to the life of St. Francis, his work and that of his followers. Read this instructive number upon this great Saint of God.

THE THRILLING STORY OF THE MARTYRS OF JAPAN.

(Continued from Page Three)

the Japanese missions. Numerous Jesuit fathers and lay-brothers were sent over, as Francis had desired, to carry on the work so auspiciously begun. Within thirty years it is calculated that over 200,000 Japanese, including several bonzes, had been converted, and the princes of Omura, Bungo, and Arima were among these neophytes. Nagasaki was the chief focus of Christian life. By 1567 it was said that the population of that city was almost entirely Catholic. The virtual ruler of Japan at this time was Nobunaga, the celebrated Minister and commandant of the forces. This able Minister was distinctly favourable to the Christians during all his administration of nine years (1573-1582). All this time the Jesuit fathers had been pushing forward their apostolic work, and had met with marvellous success. In Kyoto and Yamaguchi, in Osaka and Sakai, as well as Kyushu, they had founded flourishing churches, established colleges for the formation of a native clergy, opened hospitals and asylums, and extended their influence far and wide. The latter part of Nobunaga's supremacy was perhaps the era of their greatest prosperity. At this time Chamberlain estimates the number of Japanese Christians at not less than 600,000. Nobunaga's patronage of the Christians was largely inspired by political motives. His strong Government had made him hated by the Buddhist bonzes, whose overwhelming power he effectually held in check, and who looked upon him as a usurper, as he technically was. It was this disaffection of the bonzes that led him to support the Christian missionaries. They seem to have attributed his patronage to higher motives, and to have looked forward to his conversion. But though churches were built under his patronage at Kyoto and at Azuchi, on Lake Biwa, near his own beautiful residence, he never seems to have seriously intended to become a Christian. For some time after Nobunaga's death nothing occurred to interfere with the development of the Church; indeed, that date (1582) coincides with the mission of Father Valignani from Gregory XIII., now to be mentioned.

The fervour, zeal, and devotion of these new Christians were worthy of the early days of Christianity. The Holy See was very soon able to rejoice in the addition to the fold of legions of devoted children. Gregory XIII. deputed Father Alessandro Valignani, S.J., with gifts to the converted Japanese princes, and they in their turn in 1582 despatched a solemn embassy to Rome, consisting of two young princes and two counsellors, who were accompanied by Father Valignani and another Jesuit. This embassy was received with all state and splendour both by Gregory XIII., who died during their stay in Rome (1585), and by his successor, Sixtus V. But on their return to their native country the Japanese delegates found that troubles had already broken out.

Edict of Taiko-Sama.

It was in 1587 that the first anti-Christian edict was issued by the celebrated Taiko-Sama, one of the greatest rulers Japan has ever known; and the years from that date, till 1650 may be fairly designated the era of the persecutions, the special and abiding glory of the Japanese Church.

Before, however, we enter upon the history of these persecutions, the mention of Taiko-Sama's name calls for a brief explanation of the state of Japanese government at that time.

The famous Taiko-Sama (literally "Lord Taiko") was the Prime Minister, Commander-in-Chief, and Vicegerent, known in Japanese history as Hideyoshi. He was not Emperor, and never obtained even the exalted title of Shogun, but was content with the lower one of "Kwambaku," though his power was none the less absolute. His predecessor in power, of whom we have spoken above, the scarcely less celebrated Nobunaga, like himself held the authority without enjoying the title of Shogun.

In 1585 Hideyoshi, after a brief period of confusion, became the virtual ruler of Japan. At first he does not seem to have been hostile to the Christians, but his sentiments gradually underwent a change. Various reasons have been assigned for his development into a persecutor. But whatever dislike to Christianity had been growing up in his mind was fanned to a flame by the firmness and constancy of certain Christian maidens who refused to yield to his lustful passions, and preferred death to sin. The first step towards persecution was Taiko-Sama's edict of 1587. All "foreign religious teachers" were commanded to quit Japan within twenty days under pain of death. The Jesuit fathers thereupon withdrew to Nagasaki, where it would appear they were allowed to devote themselves to the spiritual wants of the Europeans. Yet so far from these measures checking the growth of Christianity, not only did the Japanese converts remain staunch in their faith, but it is calculated that during the next few years over 60,000 more were added to the fold. Meanwhile new elements were introduced.

Beginning of the Persecution.

It appears that in 1585 Pope Gregory XIII. issued a brief giving the Society of Jesus the exclusive charge of the Japanese missions, as indeed it had well merited by its extraordinary successes. Now the Spanish Government viewed wtih a jealous eye whatever secured the monopoly of the Portugese in this country; and this activity, combined with the mischievous gossip of a Spanish sea captain, seems to have roused Taiko-Sama to fury. The imprudent fellow boasted that the King of Spain had sent his own missionaries into Japan in order to pave the way to a future conquest of the islands. Nothing more was required to give the signal for a cruel persecution. The death-penalty was decreed against all the Christian preachers.

The first fruits of the glorious Japanese army of martyrs were the twenty-six who were crucified at Nagasaki on February 5, 1597. They numbered six Franciscan fathers, including the Superior, Father Peter Baptist, fifteen Japanese tertiaries of the same Order, three Japanese Jesuits, and two servants. At the thrilling scene of this martyrdom, which has been too often told to allow of repetition here, was present the first bishop who had yet set foot on Japanese soil. This was Pedro Martinez, S.J., appointed Bishop of Japan by Sixtus V., whose singular privilege it was to transmit to Rome the acts of the Proto-martyrs, of which he himself had been an eye-witness.

Taiko-Sama, or Hideyoshi, died in 1598. After some years of civil war, the power passed into the hands of a man scarcely less able than himself, Ieyasu, in whom the office of Shogun (in abeyance since 1573) was restored, and who founded the Tokugawa Dynasty, or Shogunate. A period of comparative peace and prosperity for the Japanese Church now ensued. Bishop Luiz Serqueyra, S.J., was able greatly to console and confirm his flock, which he ruled peacefully till 1614. Ieyasu even received the bishop with certain degree of favour in 1606 at Kyoto, and the following year the Provincial of the Jesuits. About the same time Dominican and Augustinian Fathers began to arrive and to swell the ranks of the missioners. At the beginning of the seventeenth century the number of Japanese Christians is said to have risen to 1,800,000. But the peace was to be of short duration; it was but the prelude to one of the most awful persecutions ever recorded in the history of the Church.

Even during the period just referred to a certain amount of local persecution of the Christians was going on, especially in the principality of Fingo (Higo), where several martyrs suffered. But in 1617 the persecution became general, and for twenty years it endured with a violence surpassing that of Nero. The actual edict for the extirpation of Christianity to secure the safety of the empire was issued in 1614. All members of religious orders, whether native or European, were to be expelled from the country, the churches which had been erected were to be pulled down, and Japanese converts were to be compelled to renounce their faith. Some 300 persons were shipped from Japan on October 25, but eighteen Jesuit Fathers and nine lay-brothers escaped and lay concealed. Among other exiles was the powerful noble Takeyama, known in the Christian annals as Justus Ucondono. He stimulated his fellow-Christians by his constancy in the Faith, and his readiness to forego all honours and dignities in its defence. Already banished in Taiko-Sama's reign, he was now deported to the Philippines, where he died of a painful sickness in 1615.

The Holocaust to Christ.

The new edict was carried out with ruthless severity. A special department, entitled, "The Christian Enquiry," was instituted for the purpose of searching out Christians and forcing them to apostasy. Priests and laity were hunted down; large rewards were offered for information against Christians in every rank of life; a special scale was published for the betrayal of parents by their children, and of children by their parents. Ieyasu died in 1616, just at the beginning of the persecution, but it was continued with relentless fury by his son and successor. History (even as written by Protestants) has but one verdict upon the diabolic atrocity of the persecution. "One may search the grim history of early Christian martyrology," writes the author of *The Conquests of the Cross*, published by Messrs. Cassell, "without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. Burnt on stakes made of crosses, torn limb from limb, buried alive, they yet refused to recant." "It has never been surpassed," says Mr. D. Murray of this persecution, "for cruelty and brutality on the part of the persecutors, or for courage and constancy on the part of those who suffered." Mr. Gubbins, in the Japanese Asiatic Society's Transactions, after detailing some of the most barbarous tortures inflicted, adds, "Let it not be supposed that we have drawn on the Jesuit accounts solely for this information. An examination of the Japanese records will show that the case is not overstated."

Painful as is the subject, some record must be made of what these heroic confessors of the Faith had to undergo.

We read (says the last-quoted writer) of their being hurled from the tops of precipices, of their being buried alive, of their being torn asunder by oxen, of their being tied up in rice-bags, which were heaped up together, and of the pile thus formed being set on fire. Others were tortured before death by the insertion of sharp spikes under the nails of their hands and feet, while some poor wretches, by a refinement of horrid cruelty, were shut up in cages and there left to starve with food before their eyes.

Specially awful were the torments inflicted in the caves of Un-gen (or On-sen) between Nagasaki and Shimabara. Here some were plunged into the boiling sulphur springs, others suffocated by the fumes, some forced to drink enormous quantities of water, and then, like Margaret Clitheroe, pressed to death beneath crushing weights. But of all the tortures the most terrible was that known as "the Fosse," or suspension head downwards into a pit, the martyr hanging by a rope fastened to the feet and attached to a projecting post. The suffering was excruciating, blood exuding from the mouth and nostrils, and the pressure on the brain being almost unendurable. Yet the victim usually survived eight or nine days. We can hardly be surprised that many succumbed under the trial, and that a number fell away into apostasy. Yet what were they compared with the glorious army of marytrs, including women and children, mostly natives, who triumphed and won their crown? Statistics alone are capable of giving an idea of the terrible character of the persecution. It is reckoned that over 1,000 religious of the four Orders—Jesuits, Franciscans, Dominicans, and Augustinians—shed their blood for the Faith during its course, whilst the number of native Japanese lay-folk who perished exceeded 200,000. "Since the Apostolic times no grander spectacle had been exhibited to the Christian world; it embraced episodes beautiful enough to delight the angels, and refinements of wickedness sufficient to excite the jealousy of demons," says Louvet.

Everybody has heard of the trampling on the cross which Europeans were required to perform to save their lives. This test was known to the Japanese as *e-fumi*, and was carried out under the direction of an officer styled *Kirishitan Bugyo*, or "Christian Inquisitor." Specimens of the metal trampling plates upon which the crucifix was engraved—made too from the metal obtained from the Christian altars—are still to be seen in the Uyeno Museum in Tokyo.

Darkness Upon the Land.

The last scene in this terrible tragedy was the revolt in the principality of Arima in 1638. One can hardly wonder, perhaps, at the Christians being driven to desperation by their twenty years' persecution. Yet Mr. Murray points out that it is but justice to remember that this rebellion was not due exclusively to the Christians, but that it was probably originated by other causes, namely the misgovernment and senseless cruelty of two successive daimyos of Arima, whose tyranny drove the farmers of Arima and Amakusa to open revolt. Then it was that the Christians rose *en masse* in the province to swell the ranks of the insurgents, the total number amounting, it is said, to 40,000. Then came the long seige of the strong position of Shimabara. It will be remembered that the Dutch Protestants under Koeckebacker, on this occasion, acceded to the request of the Government and lent their powder and cannon to the besiegers. Finally, Shimabara was carried by assault after a seige of 102 days, and a general massacre ensued. We have Koeckebacker's own authority that of the 40,000, young and old, all, except one, were slaughtered. From that moment Christianity appeared to be extinct in Japan. The last bishop of the ancient Church of Japan, Luis Sotelo, O.S.F., had perished, having been burnt alive in 1624.

So the Church, which at the beginning of the century counted 1,800,000 souls, appeared by its close to be absolutely extinct. A silence of death settled down upon it. We hear, indeed, of an Italian Jesuit, Father John Baptist Sidotti, reaching the shores of Japan in 1709; but he was immediately captured and thrust into prison, where he soon perished. He was the last Jesuit who has ever trodden the Japanese soil. After his death darkness, black as night, spread over the scene, for it must be remembered that not only was Christianity (apparently) exterminated, but all intercourse with foreigners, even for trade, was abruptly broken off, the only partial exception being in favour of the Chinese and Dutch.

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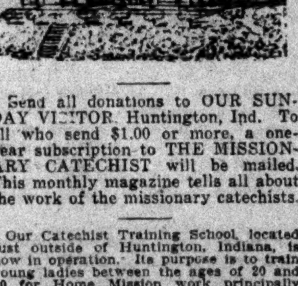

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MEXICO, MY MEXICO.

(By Delight Cronin)

Stilled are thy bells, my Mexico,
That linked our hearts to long ago;
Our Lady of Guadalupe,
Turn not thy pitying face away,
But heed the floods of prayers that flow
For Mexico, my Mexico!

The hallowed aisles our fathers trod
No longer now are aisles of God;
Thy holy Mass, its melodies
Are only cherished memories;
And yearning hearts surge to and fro
In Mexico, my Mexico!

But mark! Ye of my stricken sod!
'Tis no man's fight but war with God;
And naught can hap save lasting loss
To those who war against the Cross;
And peace shall come with gladsome glow
To Mexico, my Mexico!

IT'S CHARACTER THAT COUNTS, AFTER ALL

Justice Thomas C. T. Crain, of the Supreme Court, in a statement through the Greater New York Federation of Churches:

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(By M. E. Ryan)

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This may not be my pleasure,
So I am offering
A little golden treasure
To our Eucharistic King!

It is not just a "trinket,"
It's something that I love!—
That is why I'm offering it
To the Great God above!

Some day it will be moulded
Into a vessel fair,
And He will be enfolded
With tender, loving care!

Ah! then my little treasure
Will be a silent prayer,
All day and through the lonely night
To Jesus resting there!

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It is redolent with good sense in treating of the institution and purpose of marriage. It is a book which pastors may give to the newly married or to those who are immediately contemplating marriage. But it is also a book for mothers to help them to instruct their adolescent daughters. —*Ecclesiastical Review.*

I have no hesitancy in approving and recommending it. A very timely book. A. J. Glorieux, D.D., Bishop of Boise.

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tigmata of Girl in Austrian Town Amazes Thousands

—Thousands upon thousands rsons have flocked to Konnersan humble village on the -Bavarian frontier, to see a Neumann, a simple girl of rs, who is believed to be suffertigmata. In fact so great has the influx of visitors that the of Konnersreuth has found it ary to ask that the visits be d.

girl, modest and devoid of artiappears to suffer as did St. is of Assisi, whose seventh cen y is now being observed. She reminds one of the Blessed rina Emmerich, but she has heard of the latter. Physicians non-plussed and can ascribe no al cause to wounds and sufferthe maiden endures. The Catholic of Czechoslovakia and Bavaria ccupied itself with the case, and nvestigated and written exten about it.

Rev. J. Naber, pastor at Konuth, who is highly educated and y esteemed, is responsible for llowing details concerning this al girl:

resa is the daughter of humble s and the oldest of ten chilchaste and highly endowed. She een employed for some years at al inn when, while assisting in alvaging following a fire in the r of 1918, she suddenly collapsed was found to have suffered a of the spine. Later she sufferrious paralytic strokes and mus contractions and finally became y blind in 1919.

Sight Suddenly Restored.

this pitiable condition she ded a marvelous love for the Litwer of Jesus and on the day of 's beatification, April 29, 1923, four years after she became blind, recovered her sight entirely. The spinal lesion continued and physicians were powerless to help her. One leg was drawn up to her body and pressed under the other.

On May 17, 1925, Father Naber was called unexpectedly to the girl and found her eyes fixed on something invisible, but hands reaching out for it and her face radiant with joy. Suddenly, on this day, after six and a half years, she sat up, but still suffered great pain.

In response to his questioning, Theresa Neumann told Father Naber that while she was praying a wonderful light had appeared before her eyes and a sweet voice had asked if she wanted to recover. She said she replied that she was willing to get well, to continue suffering or to die, according to God's will. The voice told her, she said, that she would have a little joy that day but that she would still be allowed to suffer a great deal, but that she must not despair. The voice, she said, finished by saying: "Through sufferings more souls are saved than through the most brilliant sermons." These words, it was found, are to be discovered in the Sixth Letter of St. Teresa.

The spinal affection vanished and on the anniversary of the death of St. Teresa the wonderful light appeared once more and the voice told Theresa Neumann that it was the will of God that she should walk without the assistance of other people. Since then she has been up and about.

This year, however, at the beginning of Lent, Theresa became bedridden again. Some time later both of her eyes began to bleed and her condition grew worse. Father Naber said that when he visited her, in the company of another priest, on Good Friday afternoon, she resembled a martyr as she lay in bed, her eyes cemented with blood, two streams of blood pouring down her cheeks, and her face deathly pale. Until three o'clock, the hour of Our Savior's death, she suffered the pangs of death. After that hour she was more restful.

This suffering continued until Easter Sunday morning when a new life seemed to be born in her.

In her agonies on Good Friday she had seen the Passion of Christ and had a lively part in it. She felt, at the time, great pain in both her hands and feet. Now her hands and feet show round wounds, from which blood flows regularly on Fridays. In the region of her heart a wound burst open before Easter and from this too, pure blood flows from time to time. Physicians are unable to give an ordinary explanation for these wounds.

Thus far Father Naber has spoken.

But a contemporary of a Vienna Catholic newspaper has been in Konnersreuth and has satisfied himself as to the existence of the facts. He confirms the rector's story and supports it with the testimony of numerous witnesses.

"I met Theresa Neumann," he told me, "in church without knowing her, but was immediately under the impression that I had the person I was looking for, before me, for she attracts one's attention by an almost supernatural expression on her face, and particularly by the radiant beauty of her eyes. From Thursday midnight to Friday afternoon the same phenomena of self-suffered passions regularly reappear. On Saturdays Theresa Neumann is regularly so well and strong again that she can go to Church."

te Elephant ccompanies Ruler In Visit to London

jpipla, Where Monkey God Is Worshipped.

ashington, D. C.—The arrival in n of the Maharana of Rajpipla panied by his royal white elet serves to dramatize the great ence in ways of life and religion een the East and the West. Later Maharana will visit the United s, but whether with or without white elephant has not been disd. The following bulletin from Washington, D. C., headquarters he National Geographic Society with the domains of this Eastern tate.

One of Smallest States.

Rajpipla is not as familiar a in America as Bengal or the ab or even as Hyderabad or My" says the bulletin, "there is a n. There are some 600 native in India, and Rajpipla happens among the smallest. At the time it is attached to one of the r native states, Baroda, as a te-payer. Well informed forrs are expected to know of the ence of New York and Pennsylas component parts of the d States, but if a number of counties were semi-independent the situation were paralleled by of the other states, the outsider hardly be expected to know the subdivisions even though the s were given the full title of rnor.'

ajpipla is in northwestern India, t 200 miles north of the city of ay, and is about midway in size en Rhode Island and Delaware. is territory the Maharana rules something less than 125,000 sub Very roughly the status of his n might be compared to that of of the smaller German princies before the World War, such, xample, as Saxe-Weimar, which proximately the same size and little over twice the population.

"Army" Numbers 111 Men.

ough the Maharana of Rajpipla over a relatively small area and a population equal only to that e city of New Bedford, Mass., hough he pays several thousand 'tribute' to a larger state, he e the less a real potentate, with ily which has reigned since 1470. mon with many of the hundreds ers of native states he is add as 'His Highness' under Britegulations and is saluted with guns.

ithin their own domains most of nces are almost absolute rulers, h there is usually a British resident at their capitals who s with them from time to time. of the rulers have unrestricted of life and death over their s, and in the case of practiall of them, all government mations and writs run in their British police may not operithin the native states and fugifrom British justice must be exd as though the states were n governments.

e most common title of Indian rulers is Maharaja. A 'Raja' is er or king, and 'Maha Raja' 'Great King.' Maharana is y a variant form used in some states.

Wild Natives Predominate.

o native tribes—the Bhils (bowand the Kolis—make up the r portion of the population of ia. The Bhils were once in in India. Under the rule of guls the Bhils were submissive ccupied the lowlands, but other treated them so cruelly that belled and fled to the hills from few of them have returned. used the bow to defend the ain fastnesses and repel invadn 1918 the British tried to subdue them without success. In 1825, through the use of milder methods, a British Agency was established in the state.

"They have binding oaths. The most sacred is that sworn by a dog, the Bhil praying that the curse of a dog may fall upon him if he breaks his word.

"For centuries Hanuman, the monkey god, has been the chief divinity of these people. Offerings are also made to the much feared goddess of smallpox and stone worship is still found among them."

Prominent Boy Educator To Attend Conference of Catholic Charities

Brother Barnabas of Toronto, Ont., perhaps the greatest modern authority on "Boyology" on the American continent, and an outstanding figure in every branch of social work, will present a special program on "Boy Activities" at the National Conference of Catholic Charities which will be held in Buffalo September 26th to 30th. This was made known in a communication received this week from Brother Barnabas, who is at present at Cliff Haven, N. Y.

Brother Barnabas was one of the founders of the National Conference of Catholic Charities. He was a member of President Roosevelt's Conference to establish standards of Child Welfare in 1909, and a member of the advisory council conference of outdoor recreation called by President Coolidge. He is also honorary commissioner of the Boy Scouts of the United States and Canada.

Brother Barnabas has spent much time in the last few years in developing the ideas he will present in his special program. His study of the boy has been made in all of the Boy's activities—at home, at school, and at play. His greatest work has been done among backward and delinquent children where he has achieved a phenomenal success.

In his communication Brother Barnabas said that he would bring the foremost Boy experts in the country to the Conference to help him with his program. He has selected Mr. Victor Ridder of New York City as his Chairman. Mr. Ridder is Vice President of the New York State Board of Charities and an authority particularly on recreational opportunities for boys.

Rev. J. C. Carr, Director of Charities of the Diocese of Buffalo and chairman of the program committee for the Conference, stated that he was delighted at Brother Barnabas' plans. "He is undoubtedly one of the greatest social workers of our age," said Father Carr, "and nothing could surpass in interest a program worked out by Father Barnabas."

How Much Is a Billion?

Omaha, Nebr., Sept.—The figure 7,618,782,498, the number of curves producible by the Creighton Harmonic Motion Machine, should not be read "seven billion, 618 million, 782 thousand, 498", according to Father Rigge.

Many persons are confused in their concept of a billion, and the term is misused frequently, Father Rigge says.

"A billion is a million squared," says the eminent astronomer. "Bis, the Latin prefix, gives the key to the word. A billion is therefore a million million. And the figures given herewith should properly be read "seven thousand 618 million, 782 thousand, 498".

Father Rigge says the weight of the earth should be expressed as "six thousand of millions of millions of millions of tons," and in figures it weighs 6,000,000,000,000,000,000,000 tons.

A trillion is a million cubed, the Jesuit points out.

Roosevelt Hoped No Legion Man Would Parade With Klan

Niagara Falls, N. Y.—Expressing the hope that no member of the American Legion would participate in the Ku Klux Klan parade which was recently held in Washington, Colonel Theodore Roosevelt told the eighth annual convention of the American Legion, department of New York on Sept. 9, that the ideal of religious tolerance should be the special care of that organization.

"There is going to be a parade of the Ku Klux Klan in Washington, our national Capital, pretty soon," Colonel Roosevelt said to the convention. "I hope and pray that no member of the American Legion will be in that line of march."

"If a man is worthy to run the hazards in war," he said, "he is worthy to have the privileges in peace. It is wrong for us distinguish politically between man and man on any other basis than his worth as a public servant. Religious solidarity politically is un-American. Protestants must not vote for a Protestant simply because he is a Protestant; Catholics must not vote for a Catholic simply because he is a Catholic and Jews must not vote for a Jew simply because he is a Jew. This ideal of toleration should be the special care of the Legion, for its ranks are filled with men of all faiths. There can be no comradeship in the Legion should tolerance die."

Five Converts Join Catechists' Society

Huntington, Ind., Sept. 17.—The number of converts received into the Society of Missionary Catechists has been increased to five with the entrance of Miss Ruth Drewelow, a registered nurse of the Edward Hines Memorial Hospital, Maywood, Ill., and Miss Loretta Smith, a teacher of Des Moines, Iowa.

Officials of the Society say that in the last year many inquiries have been received from converts consumed with zeal for the spread of the knowledge and love of their newly-found Faith among those, who, on account of poverty, are denied the opportunities of acquiring an ordinary knowledge of Christian Doctrine. Such converts, say these officials, have learned in the bitter schools of experience the value of sacrifice in bringing souls nearer to God, and are well fitted for the life of sacrifice demanded of the Missionary Catechists in their apostolic work among the poor neglected children in the missions of the Southwest.

Mexican Public School Teachers Resign

Mexico City, Sept. 17.—The Calles Government's brutal alternative to public school teachers of Mexico, to indorse its anti-religious policies or resign, is spelling disaster to what remained of an educational system in Mexico following the suppression of the Catholic schools.

The net result of the edict, coupled with other indignities of the Government against teachers, has been that in the larger cities of the country—Vera Cruz and Puebla, for instance—the schools, which were scheduled to open September 1, were not able to do so for lack of teachers. Some of them have not opened yet.

Hundreds of Teachers Dismissed

Dismissal of teachers because they refused flatly to indorse Calles' religious persecution had the greatest effect in bringing about the chaotic school situation. All over the country the teachers defied the Government and were dismissed. In the State of Jalisco alone, 400 teachers were lost to the State through the ultimatum.

Victory-Noll

WITH THE MISSIONARY CATECHISTS AT HOLMAN, NEW MEXICO.

The village of Holman lies in a little pocket in the mountains north of Mora in the northern part of New Mexico. It is one of the many missions attended by the resident Priest at Mora. Catechist Doyle and her sister Catechists in charge of this mission are confronted with problems vastly different from those of the mission centers south of Las Vegas. The work of the Catechists in these latter places is primarily to strengthen the Faith in the children and adults under their care so that future attempts on the part of the Protestant proselytizers may not meet with the success which has attended their efforts in the northern part of the State. At Holman and Carmen, New Mexico, the Catechists actually come into contact with these proselytizers and consequently are doing all in their power to prevent further inroads being made among the faithful by these "apostles of error" and their efforts are largely directed in reclaiming as many backsliders as possible to the true fold.

That their influence is being felt is evidenced by the decreased attendance at the Protestant day school. Although but six months at these missions, the attendance of Catholic children at this Protestant school has been reduced by two thirds. At the close of the school year last June there were but 24 Catholic children left in the Protestant school. And yet the extraordinarily large sum of $500.00 per month is furnished by an Eastern proselytizing agency to maintain this small mission school.

Since the advent of the Missionary Catechists, the Protestant churches in this and other localities have been holding extra services. In some cases they have offered a prize of $10.00 to the workers for every "convert" made to their church. One "converted" family of Mexicans was induced to educate their son for the Protestant ministry. During his vacation this young Mexican returns to his native village and endeavors to subvert his relatives and friends from the true Faith. There is also a native pervert from the Faith who styles himself a minister, and whose business seems to be to go about with a Spanish Bible in hand, trying to "convert" his friends to the Protestant church. The misguided zeal of this zealot has even urged him at times to call at the home of the Catechists and, if possible, convert them to his church.

Most of the Protestants at Holman and in the missions about Holman are not Americans, but natives. After much prayer and many sacrifices and labors of love the Catechists have succeeded in drawing some of the children of these perverted natives to their Catechism classes. They have even induced some of them to join the children's choir. There can be no question but what in God's own good time these renegade Catholics, the descendants of the old Spanish pioneers, will be brought back to the true Faith and will again rejoice in the title of Mexican Catholics.

Calles Policy Is Being Denounced By Secret Radio

Mexico City, Sept. 17.—Agents of President Calles are working day and night to discover the whereabouts of a secret radio broadcasting plant which has begun sending out daily attacks on the anti-religious policy of the Government.

Sufficiently powerful to reach all parts of the Federal District, the hidden station opens up at varying hours. It employs letters not registered in the Government offices.

Police have been listening in on every scrap of radio broadcasting day and night in an effort to find the secret broadcasters, but their efforts so far have been futile. They have visited every known station and watched it closely, but have not even obtained a clew as to the source of the attacks on Calles.

Lourdes Photographer Succumbs to Heat

London, Sept. 14.—M. Viron, the well-known Lourdes photographer, has just succumbed to the heat wave which has been over the Pyrenean town during the past few days, it is announced here in a Lourdes message.

The thermometer has stood around 102 degrees at Lourdes this week, and M. Viron's vitality had been sapped by excessive work during a particularly busy season.

The countless thousands of pilgrims who have passed through Lourdes in several years, will recall the distinguished figure of M. Viron, who was busy wtih his camera in all weathers snapping groups of visitors outside the Rosary church and at the shrine.

Postcards were made of his pictures in a few hours and pilgrims gathered around his shop window to identify themselves and make their purchases.

New Accommodations Planned at St. Viator's

For the last five years the accommodations at St. Viator's College, Kankakee, Ill., have been taxed almost to capacity, but now arrangements have been made to accommodate the large increase expected in the College Department as a direct result of the new courses being offered this year. Comfort and convenience of the students has been the keynote of the extensive plans of construction at the Viatorian school, and ample provision has been made for attractiveness as well as utility in the lighting and ventilation system of the dormitory rooms and class rooms.

Because of the destruction by fire of the gymnasium and dining hall in January of this year, the contemplated Alumni Dormitory that was to have been erected this year has been postponed for another twelve months in favor of the erection of a new dining hall and new gymnasium, the first of which will be ready September 15th. The new buildings have been designed by Messrs. McNally and Quinn, and are being constructed under the personal supervision of Dudley Warner, of the Warner Construction Company, an alumnus of the College. No expense has been spared in giving to the college two buildings that are as modern and up-to-the-minute in appointments as is within the bounds of human ingenuity.

The dining hall will have the cafeteria service, thus assuring students a variety of foods to satisfy both the limits of his means and the demands of his growing physique. Mr. C. A. Hubbel, late of the Jefferson Hotel and the Country Club at Peoria, Ill., is in charge of the kitchen, while Mrs. Anna Kunkel, of Rockford, Ill., is acting in the capacity of Supervisory Dietitian. There will be no advance in the cost of the meals, as a tremendous economy is expected to be effected in the new cafeteria style of service. The dining hall building will be divided into three compartments; the main refectory, with accommodations for 600, will be separated from the Faculty dining hall by the kitchen and service room.

The new gymnasium is one hundred and forty by one hundred and eighty feet, two stories high, and contains a regulation basketball court, handball alleys, bowling alleys, recreation room, athletic offices, rifle range, and a huge modern natatorium 75x30, and fifteen feet at its greatest depth. The water in the pool is serviced by the latest violet ray purifying machine. It is said that the total cost of the new buildings is in excess of $300,000.

Descendant of Martyrs Dies

London, Sept. 10.—Lieut.-Col. W. A. A. Ince Anderton, who died this week, had three martyrs among his ancestors. One of them, the Venerable Robert Anderton, may be beatified this year.

RUB-NO-MORE
YOUR TARNISHED SILVER SHINES AS BEFORE IF DIPPED IN HOT WATER WITH RUB-NO-MORE
The 5¢ WATER SOFTENER
CLEANS SILVER

Winners of Scholarships in Lake County Are Announced

The winners of Col. Riley's seven scholarships donated to the pupils of highest average in last year's eighth grade at each of the parish schools in the Twin Cities are:

Helen Adamick, St. Mary's, E. C., (Slavish); Helen Gwazda, St. Joseph's, E. C., (Polish); Amerigа Giannini, St. Patrick's, I. H., (Italian); Eleanor Polk, St. John Cantius', I. H., (American); Mary Tryka, St. Stanislaus', E. C., (Polish); Mary Szur, Holy Trinity, E. C., (Hungarian); Mich. Noyohel, Holy Trinity, E. C., (Croatian).

Besides these scholarships of Col. Riley, in which the girls have outclassed the boys two to one, there are three other scholarship students at Catholic Central of Lake Co., Edward Smolan, St. Stanislaus, E. C., (Polish); Geo. Boniecki, St. John Cantius', I. H., (Polish); James Morrison, St. Mary's, E. C., (American).

These students gained second honors in their respective schools. The scholarship at St. Mary's is donated by the St. Ann Society; those of the other two parishes are personal gifts of the respective Rev. Pastors, Rev. Fr. Jul. Skrypinski, and Rev. Fr. Theoph. Chemma.

The donors of these scholarships are doing great things in furthering the educational ambitions among children of this region. The gratitude of the children whom they aid, as well as that of the high school which they assist through unselfish generosity and moral support is hereby publicly extended to them.

Students of Regis Win Four Awards

Denver, Sept. 11.—Students of Regis College, Denver, Colorado, have won four important scholastic awards this summer. Albert Frantz, of Denver, a graduate of the Regis pre-legal curriculum, has been awarded the first four-year graduate scholarship to the University of Notre Dame to be given by the Denver Notre Dame alumni. He will take up the study of Law at the Indiana school.

Two Regis degree men, competing for the eighteen four-year scholarships offered yearly by the Knights of Columbus at the Catholic University of America in Washington, both passed successful examinations and received the coveted awards. One of them, Arthur Rayhawk, of Pueblo, Colorado, will enter the Catholic University this fall, pursuing studies in electrical and hydraulic engineering. The other, Joseph A. Mathews of Trinidad, Colorado, will defer use of his Catholic University scholarship in order to avail himself of a fellowship chemistry at the College of the Holy Cross, Worcester, Massachusetts. This he won in addition to the Catholic University Knights of Columbus award.

Mr. Mathews will take his master's degree in chemistry at Holy Cross, and will then proceed to doctorate studies at Washington. His fellowship at Holy Cross is one in a group of six, conferred this year for the first time.

The small piece of cloth, often adorned with gold or silver lace, which is placed on the Bishop's lap when he sits in celebrating Mass or conferring orders, is called the Gremiale.

Bishops and Priests Are Contributing to the Five Million Dollar Endowment Fund

Over one hundred Bishops and Priests have endorsed the $5,000,000 Endowment Fund of The Catholic Church Extension Society, and each and every one of them has forwarded his check for $1,000 for the MISSION STUDENTS' ENDOWMENT FUND.

After the MISSION STUDENTS' ENDOWMENT FUND of $1,000,000 is completed, the interest will be used annually to create Burses in the name and memory of each Bishop and Priest contributing; and the interest on the $5,000 Burse created in this way—$300.00 per year—will educate a young man for the Missionary Priesthood.

The Catholic Church Extension Society is now supporting nearly one hundred students for the Priesthood for Missionary Dioceses.

A Suggestion to Priests

We realize that not every priest can contribute $1,000 cash, but every priest could leave $1,000 at least in Life Insurance, to The Catholic Church Extension Society for the MISSION STUDENTS' ENDOWMENT FUND, and so perpetually replace himself in the Priesthood.

Parishes Can Cooperate

Parishes, or individuals, may contribute $1,000 to this Fund in memory of some beloved prelate, their departed pastor or assistant priest. The Prelates' and Priests' Fund, or the MISSION STUDENTS' ENDOWMENT FUND, as it is otherwise called, is only the first phase of our $5,000,000 Drive.

We invite all priests and laymen and women interested in the MISSION STUDENTS' ENDOWMENT FUND to write us for full particulars. Address:

THE CATHOLIC CHURCH EXTENSION SOCIETY
OF THE UNITED STATES OF AMERICA
180 North Wabash Avenue
Chicago, Illinois

HISTORY OF THE MARTYRS IS THE HISTORY OF THE CHURCH.

(Continued from Page Three)

larger than had been expected; her growth had been most wonderful indeed. Where a short time before a statue of Jupiter, or Venus, or Minerva had stood, there now arose grand temples to the one true God, to the crucified God of the Christians. Even Constantine, the ruler of the whole civilized world, bent down to adore this God, hanging upon the cross. The mustard seed of the Church, bedewed with the blood of martyrs had sprung up, a tree full of life and vigor.

The Church had gained her victory in Rome; fearlessly she could now come forth to exercise that new and holy cult, which indeed was taught her by no less a person than God Himself. Turn over but a few pages in our history, and you again read of martyrdoms. For we have now arrived at the Age of Missions to the barbarians. Princes and learned men forsook the luxuries and ease of their homes to bring the glad tidings of the Gospel to the barbarians in the German forests and in the British Isles. The lot which befell many of these zealous men was a cruel death at the hands of those whom they tried to evangelize. We need but mention the name of St. Boniface. When the New World—when our own glorious country was discovered, a new field was open for missionary zeal. Missionaries came along with Columbus already, prepared to preach the Christian religion to the savages. In the sixteenth century the seed of Christianity was sown in India, Japan, and the Islands of the Pacific Ocean by the ardent apostle St. Francis Xavier, and later in China by his zealous associates. But in all these cases, the cross was firmly planted only after it had been bedewed with the blood of Christian missionaries. Their martyrdom established their teaching beyond all doubt. Our own country furnishes us with many such examples, of which we shall choose but one.

Each and every one of us is familiar with the history of Father Isaac Jogues. We know how he left all—his beloved France, his parents, his friends, to bring the message of love to the pagan Indians. But what was his reward? Once we could have seen him pass between two rows of Indians, armed with clubs, who savagely beat him until he fell to the ground, more dead than alive. The Indians, however, were not satisfied with this ill treatment. One of Father Jogues' fingers was burnt off, another finger the Indians cruelly crushed with their teeth. Young braves tore out his finger-nails with their teeth; an old squaw was forced to cut off his thumb with a dull instrument. After this he underwent a long captivity, full of hardships and pain, being forced to serve almost as a beast of burden, till the blow from a tomahawk ended his torture, and gave him the much desired crown of martyrdom. Besides Father Jogues there were many—and very many, whose blood was drunk up by American soil. And with what result? The Church has thriven in America; she is steadily increasing in numbers; she enjoys liberties that are conducive to her growth under the Stars and Stripes.

But now, are the martyrs missing in our own day? No. The outlook—the condition of the Church would be a poor one indeed if she had no more martyrs. But they are here in our own day as well as in the first centuries. Just recall to your mind the "Kulturkampf" in Germany, and the reign of the "Commune" in France some fifty years ago. How many a priest—how many a nun was there not, who was driven into exile or languished in prison for Mother Church? Archbishop Darboy was treacherously shot, simply because he was of the clergy and opposed infidel principles. France, just a few years ago, at the point of the bayonet, drove out her nuns and priests—drove them into exile and placed them in prison. Are they not martyrs? Besides, their numbers are untold, for we must bear well in mind, that the death of one such person is not announced to us by the newspapers in red and glaring type.

And several years ago the sad incident of Mother Tipping's death occurred in Portugal, where the persecution of the Church was going on. The secular papers stated her death as a case of suicide. The fact, however, was that the horrors through which she passed were so great that her mind became deranged. Fleeing from phantom sailors who seemed to pursue her, she jumped from a window, sustaining fatal injuries. But before her death she regained the use of her reason to receive the Last Sacraments, and died, praying God to forgive her persecutors. Surely a most edifying death, to which she was driven by her testimony for the truth.

And now let each and every Catholic take this bloody history of our Church deeply to heart. It will be the consoling thought that will rouse our drooping spirits when persecutions arise. We are children of that tender mother, the Catholic Church; and if she suffers, we will and must be prepared to suffer with her. When persecutions do come, we will not despair, for looking back through history we can write beneath the account of every persecution:

"Christ conquers."
"Christ reigns,"
"Christ triumphs."

—The Monthly Record.

THE FRANCISCAN FRIARS MINOR AS MARTYRS.

(Continued from Page Three)

attended a mission given by St. Francis, and immediately afterwards entered the order in the very flower of his young manhood. St. Otho is believed to have been an Umbrian by birth.

Having exhorted the Moors to confess and adore Him who died upon the Cross to save us, they were seized, cast into prison, scourged, and tortured with the utmost cruelty, being "laid on broken potsherds whilst boiling oil mixed with vinegar was poured into their wounds!" All of them, lay brothers as well as priests, were ultimately slain by the sword, rejoicing to the end in having been able to shed their blood for Christ—blood which assuredly did not flow in vain, if only for the reason that the death of these first martyrs was the gate, so to speak, by which the glorious St. Anthony of Padua entered the order.

Seven years later, St. Daniel with six companions crossed to Spain, and thence proceeded to the shores of Africa, going first to Ceuta, one of the principal towns in the empire of Morocco. Here they preached in the streets and public places, and even made their way into the presence of the king himself; but they "were treated as madmen," and like their predecessors thrown into prison. Every conceivable means having been tried to induce them to renounce their Faith, the king at length ordered them to be separated, in the hope that, if he tempted each one singly, he might succeed in shaking their constancy; but all to no avail. Neither promises of favors, nor threats of torments, caused one of them to retract. Sentence of death was pronounced, and they were condemned to be beheaded. Once more reunited in their dungeon, they threw themselves at the feet of their superior, St. Daniel, who embraced and blessed them. "Let us rejoice in the Lord, my faithful companions," he cried. "Behold, this is a festival for us. The holy angels come forth to meet us and conduct our souls to the eternal dwelling places. Today the white-robed army of martyrs will receive us into their glorious company. Already the heavens are opening above our heads. Soon, very soon, we shall be in the possession of everlasting joy and gladness!" In this spirit they went out to receive their crown, and many striking miracles followed their martyrdom. This took place in 1227.

Next in order of time, we find Blessed John of Perugia, priest, and Blessed Peter of Sasso Ferrata, lay brother (1231), martyred at Valencia, then in the hands of the Moors. These two holy Franciscans had lived apart in two little cells in the town of Ternel, where their humility, poverty and evident sanctity had won for them the esteem and veneration of the faithful. It was to this same small town that their relics were brought back, when after having preached to the Moorish king, and been given the choice between apostasy or death, they joyfully chose the latter. It must be remembered that this same king, Azot by name, ultimately became a Christian, and gave his own palace to the Friars Minor for a convent. "It was I," he told them, "who killed your brothers from Ternel when I was an infidel; and I now offer you this place in reparation and sincere sorrow for my crime."

On April 9, 1322, after an apostolate of thirty years, during which he had converted thousands of infidels in Armenia, China, and Hindustan, Bl. Thomas of Tolentino, so distinguished from his entrance into the order for his exact observance of the rule, laid down his life gloriously for the Faith he had boldly confessed and strenuously labored to spread. He was put to death by the sword, "at the very moment when on his knees, with his hands raised to Heaven, he was recommending his soul to the blessed Mother of God." His three companions, Fr. James of Padua, Brother Peter of Siena, and Brother Demetrius of Georgia, shared his triumph. Their bodies were buried by Christians, and numerous miracles were wrought at their tomb.

Blessed Gentile of Matelica was the son of distinguished parents, but at a very early age he left the world, and enrolled himself under the banner of the Poverello. His pure and holy childhood, his life as a religious, so edifying, penitential, and given to solitude and contemplation, seemed a fitting preparation for those arduous missionary adventures in Arabia and Persia which gained for him the palm of martyrdom in the latter country, where he had baptized "more than ten thousand pagans." He met his death on the fifth of September, 1340.

A word must now be said about the intrepid martyrs of Gorcum, St. Nicholas Pieck and his ten companions, who shed their blood for the defence of two fundamental dogmas, the Real Presence of Our Lord in the Eucharist, and the Primacy of the Roman Pontiff. It was in 1572, during the Dutch War of Independence, that the fortress of Gorcum surrendered to the insurgents under the express stipulation that its occupants should have their freedom. No sooner, however, was the town in the hands of the Protestants, than the Catholic clergy were cast into prison. History tells us that "the holy company consisted of eleven Franciscans of the Observance, two of whom were lay brothers, one Augustinian, one Dominican, two Premonstratensians, and four secular priests." But it is with the Friars only that we are at present concerned.

St. Nicholas, guardian of the convent of Gorcum, was then thirty-eight years old, a great lover of poverty, but a true son of his seraphic father also in this gracious, joyous and genial temper, and in the fervor of a devotion which had in it no faintest touch of severity or gloom. He had, too, we are told, a tender and childlike love for the Queen of Angels, recited the Rosary every day in her honor, combating heresy everywhere, and strengthening Catholics in their faith.

St. Jerome of Weert, St. Nicasius of Heeze, St. Wil[illegible] an old friar of ninety years, St. Theodoric, St. Godfrey (who was also an artist of eminence), St. Anthony of Hornar, St. Francis of Roye, St. Peter, a lay brother, and St. Cornelius, a lay brother, were all religious of tried piety, examples of virtue in the order to which they belonged. On the Friday following their imprisonment, they were offered meat, but though faint with hunger, one and all refused to touch it. They were subjected to torments and insults of every kind. Twice were they brought to the foot of the gallows, their persecutors thinking that the fear of death would induce some at least to apostatize. Far from it! Bleeding, tortured, weary, they only rejoiced the more in their tribulation, singing hymns of praise to God and to Mary Immaculate. When on the eve of the martyrdom, the two brothers of St. Nicholas, who belonged to an old and honorable family, came to tell him that they had obtained his release, he absolutely declined to forsake his companions, and this in spite of the fact that he had already been most brutally tortured. Eventually all the martyrs were hung in a granary attached to a monastery of the Canons Regular of St. Augustine in the environs of Brielle.

Some years before this date the Franciscans of the Observance in England had been bravely laying down their lives for the Faith, like Blessed John Forest, for opposing and denying the king's supremacy. In this connection, let it be noted that some authorities say "all the Observant Friars were put in prison and severely used, because they would not assent to the king's assuming the headship of the Church."

Others, again, suffered incredible tortures and death under Elizabeth and throughout the penal times, as did, quite as courageously, the noble Irish sons of St. Francis. Indeed whole volumes might be written on this subject.

Impossible, too, to describe in detail the life and death of St. Peter Baptist and his companions, the first martyrs of Japan, who were fastened to crosses on a hill at Nagasaki, a spot which has since been named the "Mount of Martyrs," or the "Holy Hill." St. Peter Baptist, the chief of this glorious band, was reserved to the last and compelled to see his brethren martyred before his eyes. They were pierced by thier executioners with spears, taking their flight to the Heaven whose joys they already seemed to experience, so gladly did they face their end. They were beatified by Pope Urban VIII, in 1627, and on Whitsunday, June 8, 1862, Pius IX, of happy memory, inscribed their names in the catalogue of the saints, in presence of an immense number of bishops from all parts of the world, the order of St. Francis being represented by all the provincials of the Observance, assembled at the convent of Ara Coeli for the general chapter.

The names of many other priests of the Observance martyred in Japan might be given, did space permit; but we must come down to later times. In our days, the Franciscan missionaries are spread throughout the world, and as has been already said, they still continue to shed their blood for Jesus Christ. In the Chinese missions, Blessed John of Triora was martyred in 1814, Father Odoric of Collodi in 1836, and Father John d'Andrea in 1861. In the Holy Land, the fathers of the convent at Damascus, soon to be beatified, fell by the hands of the Druses, in 1860. In the American missions, the famous missionary, Father Joseph Puigdengolas, was martyred in 1862. All these belonged to the Observants. Father Thomas, a Capuchin, was martyred by the Jews in 1840.

But enough has been said. It is for us to pray that these glorious soldiers of the Cross may intercede for us, that we may ever be true to the Faith of our Fathers, and that as they are now in the enjoyment of eternal bliss, they will remember their respective countries, and pray above all for the nations which put them to death!

Every hours that fleets so slowly
Has its task to do or bear;
Luminous the crown of glory
If you set each gem with care.

—*Franciscan Herald*, September, 1926.

THE MICHELADE MASSACRE OF CATHOLICS AT NIMES, SEPT. 30, 1567.

(Continued from Page Three)

bodies, the holy images, the relics of the saints, the decorations of the altar, the sacerdotal vestments, and the Host itself; all were burned to ashes.

Nimes was now in full revolt. Moget assumed the titles of pastor and minister of the Christian Church. Captain Bouillargues melted down the sacred vessels of the Catholic churches, and so paid the volunteers of Nimes and the German mercenaries who had come there. The stones of the demolished religious houses were used in the construction of fortifications, and the city was ready for a siege.

Guillaume Calviere, who was at the head of the Presidial Court, Moget being president of the Consistory, and Captain Bouillargues commander-in-chief of the armed forces, resolved to create a new authority, which, while sharing the powers hitherto vested solely in the consuls, should be, even more than they, devoted to Calvin; thus the office of les Messieurs came into being. This was neither more nor less than a committee of public safety, and having been formed in the stress of revolution it acted in a revolutionary spirit, absorbing the powers of the consuls, and restricting the authority of the Consistory to things spiritual.

On the morning of Michaelmas Day—September 30, 1567—a number of conspirators might have been seen issuing from a certain house and scattering themselves through the streets, crying: "To arms! Down with the Papists!"—Captain Bouillargues being at their head. As the Catholics were attacked unawares, they made no show of resistance. A number of Protestants possessing the best arms rushed to the house of Guy-Rochette, the first consul, and seized the keys of the city. Guy-Rochette, startled by the cries of the oncoming crowds, had taken refuge with his brother Gregoire. There, recovering his courage, he realized the responsibilities of his office, and, resolving to fulfill them whatever might happen, he hastened to consult with the other magistrates; but they all gave good reasons for not wishing to meddle in the affair. He then went to the episcopal palace, where he found the Bishop and the principal Catholics of the town on their knees in prayer, awaiting martyrdom. Guy-Rochette joined them in their prayers.

Soon fresh noises were heard in the streets, and the gates of the palace court groaned under the blows of ax and crowbar. The gates soon yielded, and the courtyard and palace were filled with Protestants. At their head appeared Captain Bouillargues, sword in hand. Guy-Rochette and those with him were seized and secured in a room and put under armed guards, and the palace was looted. Meantime another band of Protestants had attacked the house of the vicar-general, Jean Pebereau, whose body pierced by dagger stabs was thrown out of a window, the same fate as was meted out to Admiral Coligny eight years later at the hands of Catholics. In the house was found 800 crowns, which was taken. Then the two bands united and sacked the cathedral for the second time.

Thus the entire day passed in assassination and pillage; and when night came the large number of prisoners taken became an incumbrance to the Protestants, who resolved to get rid of them in the darkness. They were therefore taken to a large hall in the Hotel de Ville. A tribunal was formed, and a clerk appointed to register its decrees. A list of all the prisoners was given to him, and a cross was placed before the name of each one condemned to death. Thus, list in hand, the clerk went from group to group, calling out the names of the victims, who were taken to a spot chosen beforehand for their execution. This was the palace courtyard in the middle of which was a well twenty-four feet in circumference and fifty feet deep. The Protestants had found a grave already prepared.

The Catholics were led thither in groups, and were either stabbed with daggers or killed with axes and their bodies thrown into the well. Guy-Rochette was one of the first to be dealt with. For himself he asked no mercy, but he begged that his young brother might be spared; but the Protestants, paying no attention to his entreaties, struck down both and flung them into the well. The corpse of the vicar-general was found and dragged to the well and thrown in.

All night the massacre went on, the crimsoned water rising in the well as the bloody corpses were thrown in, until, at daybreak, it overflowed. One hundred and twenty bodies were in the depths of the well.

The next day, October 1, the scenes were renewed. From early dawn Captain Bouillargues ran from street to street crying: "Courage, comrades! Montpellier, Pezenas, Aramon, Beaucaire, Saint-Andeol, and Villeneuve are taken and are on our side. Cardinal de Lorraine is dead, and the King is in our power." This aroused the Protestants to fresh action. They demanded that the houses round the palace be searched, as it was almost certain that the Bishop was in hiding in one of them. Then a house-to-house search began and when the house of M. de Sauvignargues was reached, he confessed that the Bishop was in his cellar, and proposed a ransom for his safety. This was agreed to, and 120 crowns was raised, the Bishop himself contributing every penny he had about him.

But the secret of the Bishop's hiding place becoming noised about, a second band of Protestants appeared, hoping also to obtain a ransom. The Huguenots climbed in at the windows, crying, "No quarter! Down with the Papists!" The servants were slain, and the Bishop dragged into the street. His rings and crozier were taken from him; his clothing was torn from his body, and a ragged garment put on him; his mitre was replaced by a peasant's cap; and then he was dragged to the fatal well; the Bishop fell upon his knees and commended his soul to God. Then a man, Jean Coussinal by name, became touched with compassion, and threw himself between the Bishop and his assailants, declaring that whoever touched the prelate must first overpower himself. The crowd fell back in astonishment, and Jean Coussinal, drawing his sword, carried the Bishop into a neighboring house.

The massacres continued throughout all of the second day, until towards evening the search for Catholics became somewhat relaxed; however, numerous murders took place through the night.

On the next day the Protestants, tired of killing, began to destroy and pillage. The convents, the monasteries, and the houses of the priests and canons were attacked. This butchery of Catholics is called "La Michelade," because it took place the day after Michaelmas; and as this happened in the year 1567, the Massacre of St. Bartholomew may be regarded as somewhat of a plagiarism.

(Ed. Note: The Michelade of Nimes, one of the provocations of St. Bartholomew's eve, is an incident about which prejudiced historians, who have much to say about the latter, are strangely silent).

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JESUIT MARTYRS OF NEW YORK RECENTLY BEATIFIED.

(Continued from Page Three)

God was leading him into a country where he surely expected to meet death. This frame of mind has enabled him to pass into a life where he no longer fears either the rage of barbarians or the fury of the demons or the pangs of death."

All boys like stories about red Indians. I wonder some novelist hasn't told for boys the wonderful story of Jean de la Lande, the brave altar boy. He need only tell the truth and have a story of adventure, heroism, martyrdom. Without going beyond the records of the time, he could give us the real thing in Indian adventure. I venture to think that an R. L. Stevenson book on Jean de la Lande would be as popular as "Treasure Island."

Poor Jean was probably dressed as an Indian at the time he was martyred—I base this surmise on the statement made by Father Jogues in one of his letters from captivity that he himself had been reduced to wearing Indian costume. I look forward to the day when Scouts of America will raise a statue to him and when the women will similarly signalize the saintly Indian maiden, Catharine Tegakwitha, "the Lily of the Mohawks," whose case for canonization is now being presented at Rome. Surely this Indian maid was a one hundred per cent American. There is a sculpture of her already at Dunwoodie Seminary, by Sibbel, who represents her as an Indian princess, tall and imposing. A more actual impression of her is given in the painting by her pastor, Chaucetiere, the only authentic portrait extant of a seventeenth-century Indian maiden.

JOGUES' DISCOVERIES.

But the main figure in this story of the Mohawk is not Goupil nor Jean de la Lande nor Princess Tegakwitha; it is Father Jogues. He would probably have recorded nothing at all about his discoveries or about his personal adventures had not his religious superior commanded him to write about them; and contemporaries who conversed with him complain of the difficulty they experienced in getting him to talk about himself. Although the first white man in certain parts of America, he never mentioned the fact at all: we get it from others. We knew that he and Pere Raymbault penetrated as far as Sault Ste. Marie. There is little doubt that they were the first white men to reach this outlet of Lake Superior. Bancroft records that they were "the first missionaries to preach the Gospel a thousand miles in the interior, five years before John Elliot addressed the Indians six miles from Boston Harbor."

Father Jogues was the sole discoverer of Lake George. I have seen it as well as Windermere, Hakone, the Koenigssee, Leman, Maggiore, and many other beautiful lakes in other continents, and I think it surpasses them all in beauty. But when its discoverer first crossed it, in 1642, he was not in a condition to appreciate its beauties, for he was lying bound and wounded in the bottom of an Indian canoe. Three years later he visited it under freer auspices, and beheld it flashing in all its matchless splendor, framed by wooded hills. It was the eve of Corpus Christi; what more natural than that he should call this lovely sheet of water "the Lake of the Blessed Sacrament"?

Indians had called it Andarocte; and, a century after Father Jogues' discovery, Sir William Johnson called it by its present name in honor of the English King. Sir William died before the Revolution, but his son became the worst Tory in the valley, to which consequently he was not allowed to return after the declaration of peace; he settled in Canada.

An American historian has suggested that the lake be called Lake Jogues, as the only place in the United States which bears Father Jogues' name is an island in Lake Champlain, now set aside as a Government reservation.

With Protestant historians Jogues is an especial favorite. He knew well what to expect from the Mohawks. As he himself says in his letter to the Father Provincial of the French Province (vol. 39, "Jesuit Relations," pp. 175-238):

"(The Mohawks) being incensed against the French, had declared shortly before that if they should capture any of them they would, besides subjecting him to the other tortures, burn him alive over a slow fire. My superiors, aware of the dangers of the journey—a journey which was necessary, however, for the glory of God—spoke to me of those dangers, adding that they did not oblige me thereto."

Then he added the prophetic phrase: "Ibo sed non redibo"—"I go but I shall not return."

Behind those two words "other tortures" lies a horror from which the yell cannot be lifted in these fastidious days; any one who wants to know what that horror was must consult the authorities mentioned above; but even those authorities confess sometimes that they cannot tell all. The most popular amusement of the Mohawks—men, women and children—was to watch a victim being burned and tortured to death. It was more than a mere amusement with them, it was a craze. Nothing disappointed an audience more than the collapse, before daylight, of a victim whom they began to torture at nightfall. One of the missionaries tells us of a bound condemned man whose wounds had been allowed to putrify till they contained wriggling worms.

The victim in this case, as in all such cases, was treated with elaborate, ironical politeness by his torturers. "Our uncle's feet are cold; let us warm them," said the young braves, whereupon they pressed the soles of the unfortunate man's feet so tightly against several tomahawks which they had heated red-hot that the wigwam became filled with smoke from the burning flesh.

The letter of Father Jogues, wherein he says "I go but I shall not return," was written in 1642, before his first captivity. He could have escaped on that occasion, but he voluntarily surrendered so as to be able to minister to those members of his party who had been taken and who were, some of them, Hurons still unbaptized.

The difficulty of returning from France to the scene of his captivity was increased by many circumstances. He had been horribly tortured in Ossernenon. He was French, of good family, delicately brought up, highly educated, temperamentally unsuited for a life among savages; and his native land showered honors on him. France was, at that time, the richest, the most cultured and the most powerful nation in Europe, since England had been plunged into chaos by the Cromwellian wars. The French Queen Regent gave him a public audience, and, after having heard his story, descended from her throne, kissed his mutilated hands and exclaimed: "People write romances for us, but was there ever a romance like this?—and it is all true."

Finally Pope Urban VIII bestowed on Jogues a signal honor, which Jogues might have been excused for interpreting as an indication that he had done enough and might spend the rest of his life at home. I refer to the Pope's celebrated answer to the petitioners who begged his Holiness to remove the canonical impediment which prevented Father Jogues saying Mass on account of mutilated hands. The Pope at once granted the dispensation.

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A HINT TO PARENTS.

There is an old proverb, "Take c what you say before children fools," which, attended to, would sa many a parent from getting in scrapes.

A little child sideling up to a vi tor, and taking a sharp look at h eyes, was asked by the stranger w she meant by it. "I wanted to whether you had a drop in your e I heard mother say you had, fr quently."

A boy asked one of his fath guests who his next door neigh was; and when he heard his nam asked him if the gentleman was a fool. "No, my little friend," the guests, "he is not a fool, but very sensible man; but why did y ask me the question?" "Why," plied the little boy, "mother said t other day that you were next doo a fool, and I wanted to know w lived next door to you."

I knew an instance where a c in a religious family, after a cler man, who was on a visit there, held family worship, asked her m er, very innocently, "what is the r son, ma, we never have family w ship only when Mr. R.—— is here

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